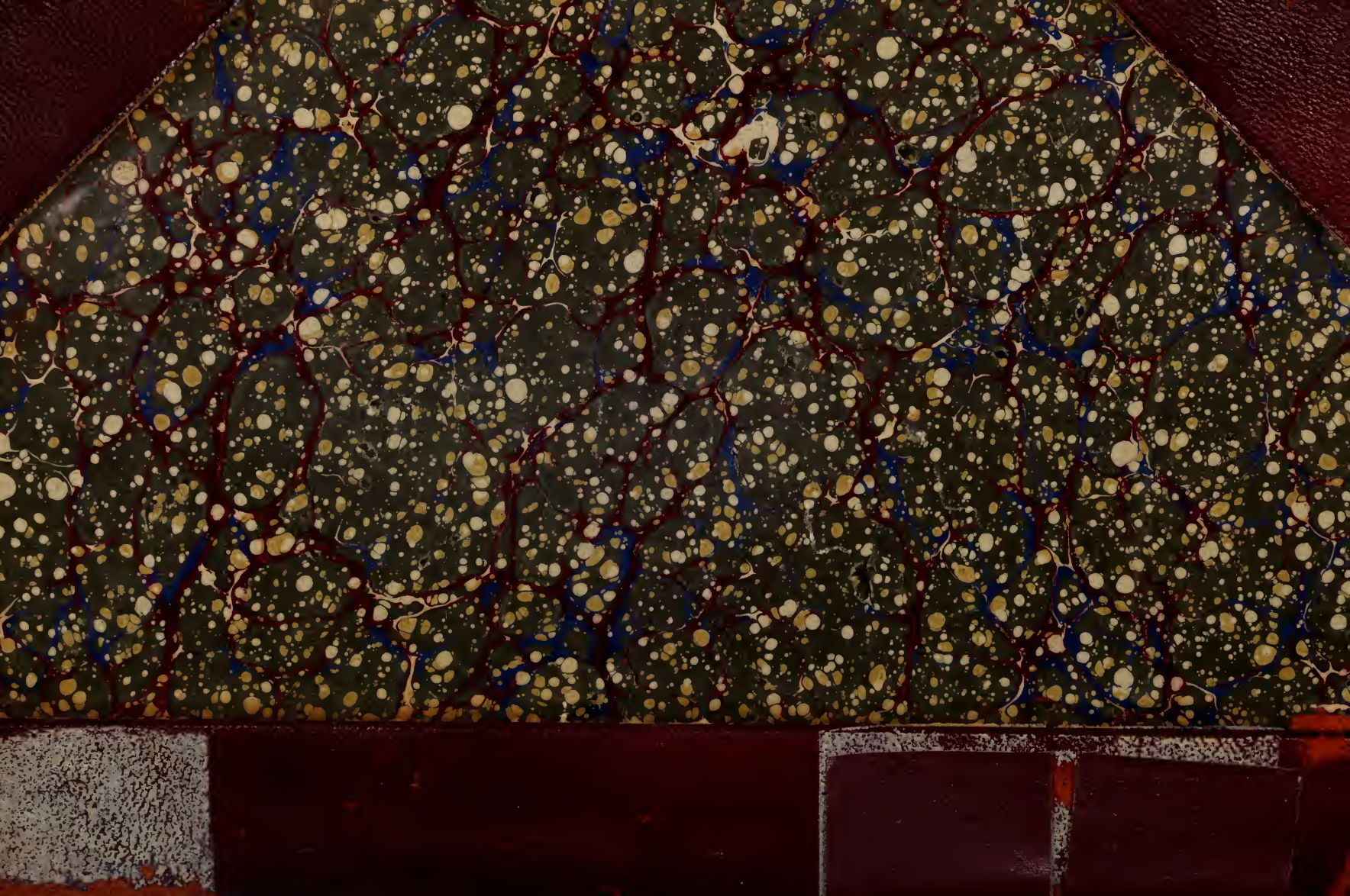


LIBRARY OF PRINCETON
SEP 16 1904
THEOLOGICAL SEMINARY.

Division SCC
Section 9364
v.17-18

Digitized by the Internet Archive
in 2015

https://archive.org/details/womansworkforwom172woma

WOMAN'S WORK FOR WOMAN.

Vol. XVII. FEBRUARY, 1902. No. 2.

A GRATIFYING indication of the piety, earnestness and enthusiasm of Presbyterian women is shown in their constant demand for missionary literature. The subscription list of WOMAN'S WORK FOR WOMAN is still daily augmented by new names. Now that we are fairly in the heart of winter, the holiday bustle past, let us continue our effort to make the roll of our magazine worthy of the great Church to which we belong. It will be a rare pleasure to surprise the beloved editor of WOMAN'S WORK FOR WOMAN with several thousands of new friends on her return from her journey abroad.

OUR hearts are very tenderly drawn in these days, when we watch the little heads around the lamp, bent over the evening lessons, and tuck the covers around the dimpled darlings at night, to the fathers and mothers across the sea, who, for Christ's sake, are separated from their children. What an aching loneliness there is in the mother's heart as she thinks of her boy, her girl, growing up in the homeland so many long miles away. Yet this sacrifice is made joyfully by the missionary, nor is it spoken of as a hardship. Thus she breaks her box of fragrance, thus she bestows her most precious treasure, that her Master may be honored. It is noteworthy that the children of missionaries generally turn out well, that they grow up to be servants and soldiers of the King. Children of prayer, consecrated from their birth, it would seem that the King Himself keeps a special watch over them during their absence from their parents.

THE death of Rev. George Leck at his distant station in Korea cast a shadow on the brightness of our holidays. We know nothing as yet beyond the fact, cabled to the Board of Foreign Missions, that Mr. Leck died of malignant small-pox. We sympathize deeply in the grief and desolation of the young wife and in the bereavement of the missionaries associated with him. Mr. Leck was born in Nova Scotia, September 9, 1870, was appointed a missionary February 19, 1900, and died in Korea, December 27, 1901.

ONE cannot help sympathizing with this small laddie, so tired of long travel. Little Nelson Gatrell was obliged to "get on board" so many steamers and trains on his way to China, that he became quite weary of them. When near the end of his journey, as the hour was late, he was advised to take a nap, but replied, "No, I want to get on board a house before I go to sleep."

ON the last day of January, Mrs. W. W. Eddy completed fifty years of service in Syria. She has recently been again plunged into deep sorrow by the death, November 25, of her sister, and in her present bereavement and the loneliness which came when her honored husband was called hence, she is in need of sympathy. Are there not many who love Mrs. Eddy and who will send her personal messages of cheer and comfort before the impression of this paragraph is lessened? Of compassionate and sisterly encouragement it is always true that what one does should be done quickly.

INQUIRIES have come concerning the maps for our course of study, *Via Christi*. After much correspondence a comparatively low estimate was received for the set of six maps required for this course of study. The various Boards were asked to send on orders with the expectation that enough would be received to guarantee the committee in ordering an edition of these maps.

The returns were so very small—only one Board ordering any quantity—that it was impossible for the committee to venture. There is no fund to draw upon and they can depend only upon the orders from the several Boards. The set of maps in Fisher's *History of the Christian Church*, will furnish suggestions for those who wish to make maps for their circles. An effort was made to secure these maps, but the publishers were unwilling to grant such a privilege.

The set of pictures published by the Perry Picture Company are in readiness. Price, 25 cents for set of twenty-five. They may be ordered from The Perry Picture Company, Malden, Mass.

JUST after Christmas, at the farewell meeting to Mrs. E. H. Ladd, who was going back to her work in Colombia, South America, our hearts were moved by the missionary's description of the old, tumble-down building where Mr. and Mrs. Lee are endeavoring to maintain a boys' school. The corrugated iron roof makes the sleeping-rooms an oven seven times heated; in every rainstorm the water sweeps through the house and leaves a residuum of some inches of mud on the brick floors after it recedes. They greatly need a new school building there for the boys, and contributions for that object are in order.

THERE is to be had at the headquarters of the various boards and societies a compact little pamphlet entitled *Earliest Missions in All Lands.* Its author is Emma J. Cummings Park, and it was originally issued by the Woman's Baptist Foreign Missionary Society, but it has been adopted by the Central Committee of Mission Study, and can now be had with their imprint. It is simply a marvel of lucidity and condensation, and is a fitting companion for *Via Christi.* The price is only 10 cents. We cannot too strongly urge on every woman interested in mission study the duty of purchasing this unique booklet.

AMONG those whose loss is deeply felt, and who are most sorrowfully missed, few stand out more conspicuously than Mrs. Lewis L. Fosdick, who died at Jamaica, New York, on November 13th. Mrs. Fosdick for seventeen years had been President of the Woman's Foreign Missionary Society in the Nassau Presbytery. Lovely in character, magnetic in personality, well-balanced, wise and sympathetic, every one found in her an ideal of Christian womanhood. Her death occurred after the weariness of a long illness, most patiently borne. Mrs. Fosdick was a member of the First Presbyterian Church of Jamaica.

A WELCOME word comes from Mrs. Fulton in a recent letter from Canton. She says concerning the home-coming of herself and her husband, after their furlough in America, "It was delightful. Mother Fulton and Doctor Mary, who had been in the home for a year, had flowers everywhere in honor of our arrival. They have borne the long year of anxiety during these troublous times very bravely, and both of them were looking better than we had dared to hope. Mr. Fulton went down to his field, visiting about a third of the stations, everywhere warmly welcomed by preachers who were happy to see him once more, while the Christians thronged every service. Thirty-eight adults who had been under instruction were baptized and ten children. A large number of the chapels which had been destroyed or looted had been rebuilt or re-furnished, and are consequently clean and fresh. Neither preachers nor people have been discouraged or intimidated by all the troubles they have undergone.

The First Church in Canton (the Theodore Cuyler Chapel) has suffered much from the unsettled condition, though the woman's work has come into a flourishing condition, owing to Dr. Fulton's medical work in direct connection with the church. The first ward of the new David Gregg Hospital will be completed soon, and the Pierson Dispensary is doing incalculable good, and is filling the women's side of the church with hungry hearers."

OUR readers will not misunderstand a very urgent and individual plea to them to be definite and particular in their business correspondence with the Boards. We give a little map just

here to show each woman where the headquarters of her own society may be found. May we call attention to a few common and very troublesome mistakes which are continually being made through mere want of thought?

Requests for *Year Books*, leaflets and literature in general, should not be sent to WOMAN'S WORK, but to save confusion and time and insure an immediate response, should go directly to the headquarters of the Woman's Board. Study the little map for knowledge on this point, if you are not quite sure about it. Orders for *Over Sea and Land* should be sent to 503 Witherspoon Building, Philadelphia, Pa. Subscriptions for the *Home Mission Monthly* should be sent to its office, Seventh Floor, 156 Fifth Avenue, New York.

All orders, drafts and checks, for *this* periodical, should be made payable to WOMAN'S WORK FOR WOMAN, not to any individual. Send subscriptions for this purpose separately, not including in the same order payment for *Via Christi*, the *Year Book* or desired leaflets. Another point is this. If the secretaries of literature would each keep a copy of her list, and send or bring a duplicate arranged alphabetically to leave with our treasurer, it would be a greater help than you can imagine. Do not expect the treasurer to copy the list herself, from dictation or otherwise. It is a small matter for each secretary to keep her own, but when the demand is repeated indefinitely on the treasurer, it amounts to many extra hours of work before the end of the year. These suggestions are made in all kindness, and we hope will be received in the same spirit. The treasurer of WOMAN'S WORK is a very busy woman, and busy women everywhere must wish to facilitate her work, which is really their own.

IN the early days of this year God has spoken very directly to many hearts in taking from them those who seemed indispensable. But sometimes our Lord has work elsewhere for those who are most helpful here. In the death on January 10th of Mrs. George H. Laflin, the Woman's Board of the Northwest has sustained an overwhelming loss. She was one on whose unfailing wisdom and strength all leaned with confidence, and those who loved her do not know how to do without her presence in their midst. Nervous prostration, following grippe, was the cause of her death, which was unexpected.

TO OUR sister Woman's Board of Home Missions we extend our heartfelt sympathy in the great shock and crushing sorrow that they have borne in the sudden death of Mrs. Pierson, long the efficient and beloved Corresponding Secretary of the organization. Mrs. Pierson was in her usual buoyant health, was suddenly taken ill, and on January 14th fell asleep in Jesus. Her death, a quick transition from earth to heaven, was as the slipping from her home here to her home there, but none the less it leaves the church bereaved. Her place is one that it will be very hard to fill.

HERE is the latest glimpse of Miss Parsons, who wrote under date of December 9: "India has been grand so far. Sunday was spent at Kodoli, a memorable day. This morning I was flying from school to school there, finishing off with a woman's meeting of about twenty-five. When Miss Brown put the question, 'How many were Christians two years ago?' *one* hand went up. These 600 adult Christians, fresh from heathenism, are going to need careful nurture.

"It was good to see Mr. Graham cheerful and busy and sustained. His daughter fits herself very sweetly to her sphere. All Kodoli is living out in mat sheds on account of plague, and the same is true of about three-fourths of Kolhapur. Not more than a couple of rods from Mr. Graham's bungalow the tiles are torn up from the roof and the buildings are vacant."

Happily at Rest.

In the fall of 1872 a call for help went home to the United States from the missionary workers of the Presbyterian Church (North) in Soochow, China, and one of those who responded was Alice S. Cooley, sent out by the Woman's Board of Philadelphia, and supported by the High Street Church of Newark, N. J. Although she was soon married to Rev. A. P. Parker of the Methodist Church (South), she remained in mission work in Soochow for many years, and was a most efficient, useful, consecrated worker. She worked widely among the women and had charge of day-schools, even when she had the entire care of the girls' boarding-school of their mission, and as her husband's collegiate school for boys grew in numbers and importance she soon began to teach classes in that also. As she realized the need of better textbooks she added to her already numerous duties the work of preparing several of these, which have been of great service to other teachers, and her zoölogy and geography will probably long continue to be used. Indeed, the cause of education in all China, and especially now at this critical time, has lost one of its best and most efficient workers.

When her husband was moved to Shanghai to take charge of the Anglo-Chinese College here, she was, as ever, the true helpmeet in every branch of the work, and they were soon given the care of the missionary home of their mission, which also added to her care and duties. She increased the efficiency of a number of day-schools, to which she devoted much of her time, and was always untiring in her efforts in behalf of her pupils. Sometimes at night when Dr. Parker's long day of work was ended she was still with her Chinese teacher translating text-books or engaged in other literary labor.

During the last year she became intensely interested in a new branch of work, which had long appealed to her sympathies. It was the opening of a "Rescue Home" for Chinese girls. She was the efficient and indefatigable chairman of the committee which undertook this effort, and hoped in a month or two to see the home in working order. Just in the last few weeks of her life God gave her the joy of helping to rescue one sad case, the "first fruits" of this work which was so dear to her.

For many years she had suffered from weakness of the flesh, and four years ago when at home on her last furlough her life was almost despaired of. God raised her up for these last full years of blessed service, and then took her suddenly out of it all right up to Himself.

We who are left behind, her associates in the work, and the many Chinese for whom she literally gave her life, are left bereaved, with a great sorrow.

But for her it is such a glad home going—out of sickness into health, out of weariness into perfect rest with her Lord—that even we too join in a triumph note of praise to Him who doeth *all things well.* *M. M. F.*

Love's Tribute.

"They shall walk with me in white: for they are worthy."

Our dearly beloved Mrs. Amy Jessup Erdman died yesterday, after a run of fever that had lasted over thirty days. It would be hard to find a lovelier character. Though her stay in Sidon was but little over a year, she has left a deep impression upon many, and as one of our teachers expressed it in Arabic, "her heart was open" to the Syrians and they loved her. An earnest, deep spirituality underlay all her actions, and from the inner springs of an exceptionally pure and lovely life flowed streams of blessings to all around her. Earnest, conscientious, sweet and true, she lived her daily life, and she was looking forward to the time when health should be restored and she could take up her meetings for Moslem women, but instead God took her to Himself.

SIDON, Syria, Dec. 3, 1901.

Our Missionaries in China

AND POST OFFICE ADDRESSES.

(Continuing January list.)

CENTRAL CHINA MISSION.

Mrs. D. N. Lyon, Soochow.
Mrs. John N. Hayes, "
Miss Frances F. Cattell, M.D., "
Miss Mary Lattimore, "
Miss Nettie Moomau, "
Mrs. O. C. Crawford, "
Mrs. Charles Leaman, Nanking.
Mrs. W. J. Drummond, "
Mrs. John E. Williams, "
*Mrs. L. S. Abbey, "
Miss Ellen E. Dresser, "
Miss Rose Lobenstine, "
Mrs. Samuel Cochran, "
Mrs. James B. Cochran, "
Miss Margaret Jones, "
Miss Mary A. Leaman, "
Miss Juniata Ricketts, "
Miss Mary A. Fitch, M.D., "

PEKING MISSION.

*Mrs. John Wherry, Peking.
*Mrs. J. L. Whiting, "
Mrs. Alex. M. Cunningham, "
*Mrs. C. H. Fenn, Peking.
Mrs. C. A. Killie, "
*Mrs. John M. Inglis, "
Miss Eliza E. Leonard, M.D., "
*Miss Grace Newton, "
Miss Janet McKillican, "
*Miss Bessie McCoy, "
*Mrs. A. P. Lowrie, Paotingfu.
Mrs. J. A. Miller, "
Miss Maud A. Mackey, M.D., "

EAST SHANTUNG MISSION.

Mrs. C. W. Mateer, Tengchow.
Mrs. W. M. Hayes, "
Mrs. J. P. Irwin, "
Mrs. H. W. Luce, "
Mrs. Mason Wells, "
Mrs. W. F. Seymour, "
Miss M. A. Snodgrass, "
Mrs. Hunter Corbett, Chefoo.
Mrs. J. L. Nevius, "
Mrs. George Cornwell, "
Mrs. W. O. Elterich, "
Mrs. L. J. Davies, "
Mrs. J. E. Wight, Chefoo.
Miss Effie B. Cooper, M.D., "
Mrs. A. T. Mills, "
Mrs. Paul D. Bergen, Tsingtau.

WEST SHANTUNG MISSION.

Mrs. W. B. Hamilton, Chinanfu.
Mrs. John Murray, "
Miss Mary L. Burnham, M.D., "
Mrs. R. M. Mateer, Wei Hsien.
Mrs. F. H. Chalfant, "
Mrs. W. R. Faries, "
Miss Edna B. Parks, M.D., "
Mrs. J. A. Fitch, "
Mrs. M. M. Crossette, "
*Miss E. F. Boughton, "
†Mrs. W. P. Chalfant, Ichowfu.
Mrs. W. S. Faris, "
Mrs. C. F. Johnson, "
Miss Emma E. Fleming, M.D., "
Mrs. James B. Neal, "
Mrs. H. G. Romig, "
Miss E. A. Churchill, Canton.

Reinforcements for China, 1902:—PEKING, Miss Annie Gowans.

* *On furlough in this country:*—Mrs. John Wherry, Claremont, Cal.; Mrs. L. S. Abbey, Wooster, Ohio; Mrs. J. L. Whiting, 182 Elm St., Oberlin, O.; Mrs. Fenn, 15 Park Place, New Rochelle, N. Y.; Mrs. J. M. Inglis, 223 E. Bijou St., Colorado Springs, Col.; Miss Grace Newton, care of E. D. Shepard, South Orange, N. J.; Miss Bessie McCoy, Hinsdale, Ill.; Mrs. A. P. Lowrie, Pasadena, California. † Transferred to Chinese and Japanese Mission, California.

An Infinitesimal Success.

"And those who are by nature courageous and cheerful, and have grown old in experience, learn to rub their hands over infinitesimal success."—*Stevenson.*

Mrs. Lai was one of the inmates of the woman's ward three years ago. A woman of some education, she had read a number of Christian books and regarded their contents favorably. She had not the courage, however, to accept Christianity openly on account of her father-in-law. The very mention of such a step served to throw him into a passion. Shortly before the illness that led her to the hospital he died. Freed from the fear of his displeasure, she felt at liberty to listen and learn with a deeper purpose than ever before. As a result, shortly after her recovery, she entered the church. Mrs. Lai first showed her zeal as a convert by starting a meeting for women in her native village. In this she was bitterly opposed by her own husband and by those of several other women, and in consequence prudently adopted quieter methods of working,—talking to the women individually, teaching them hymns at night, bringing them to the hospital for treatment, or occasionally coaxing them to attend church with her. Soon after our return to the work last spring, I missed her from the Sunday service twice, and so set out with a helper to visit her and find out the reason of her absence. We found her with a disabled foot but cheerful as usual. She and some other former patients invited me into an open court to speak to the women who came flocking in from every direction. I could not imagine how so diminutive a village could contain so many; the number of children was still more surprising. They crowded up to me, felt my clothing with their sticky little fingers, and peered into my face as if they had never seen before such a curiosity and never expected to again. Amid the din of mingled conversation in an elevated key, and the crying of babies we started a hymn. The hubbub ceased, and our audience listened, not exactly spell-bound, but very attentively. When we had finished I asked the children if they would like to learn some hymns. They said they would. I then asked them if they would promise to study the words during the week, if I would come each Sunday afternoon and teach them the tunes. They indicated their willingness. Here one old lady elaborated the situation by promising them on my behalf various rewards for studying, such as picture cards, cakes, cash, etc. The next Sunday found me at the village with a

dozen giggling little urchins perched on some bed-boards before me. Some young women, too, were anxious to be included in the class though they were too much occupied with babies and other outside matters to give strict attention. The children thought the singing a great success, and the distribution of cards afterward, a still greater. Since then Mrs. Lai has taught them (for love) during the week, and I have visited them each Sunday. Our place of meeting has been a small covered alley-way between two houses, and my thoughts have often turned speculatively to the ancestral hall of the rich man of the village. I met him once and he was not ungracious, though I understand that his attitude toward foreigners is decidedly unfriendly. Not long since one of his daughters-in-law became an in-patient in the hospital, and I hoped that her recovery might help to banish his prejudice. I invited her to join the Sunday class, and she came, bringing the mother-in-law. The latter began the minute she saw me an exhaustive account of her various ailments, and seemed much gratified by my promise to do what I could for their relief. After the meeting she invited me to walk with her to her house. I accepted her invitation eagerly, as I was anxious to view the ancestral hall, which had so long been in my mind's eye. It proved to be a fine, large room, just the place for the meeting. I could not refrain from making the suggestion. To my surprise the mother-in-law responded cordially, inviting us to meet there the following Sunday. I had lived in China too long, however, to be over-elated. I expected a hitch somewhere. It came. Mrs. Lai called the following day to tell me that when the old father-in-law, who was out when the invitation was given, heard of it, he indulged in very forcible language.

We still meet in the old place, but we have a prospect of something better. One of the pupils responds to the name of Little Savage. His parents in naming him followed a common superstition of the Chinese. They fancy that by attaching to their sons the names of girls, savages or beasts they may elude the spirits that threaten their existence. Little Savage could not be styled by a more paradoxical appellation. He is the tamest of the flock. His father, too, is a pleasant man. The Sunday after the ancestral hall affair he came into the class to tell me to be of good cheer, for as soon as his new house should be finished we should meet there. One difficulty seemed imminent. The supply of picture cards was waning low. I confided in Mrs. Lai. A day or two later she came into my study with a package of cards done up in a tolerably clean handkerchief. They had been given her at Sunday-school.

"Do take them," she urged. "I do *not* need to be beguiled by these now into coming to Sunday-school, and the children will be so disappointed if you have none for them. They talk of them half an hour before you arrive each Sunday." Even her generosity, however, could not long supply the need, so my teacher conceived the bril-

A GROUP OF HAPPY CHILDREN.

liant idea of manufacturing some. She is, therefore, busy at present painting butterflies with very long "whiskers," and roosters with coats of divers colors to stimulate the youth of Deer Horn village to the pursuit of knowledge.

How much good is being accomplished is not yet evident. Mrs. Lai is happy in teaching the children, the older people like to hear them sing, and the boys that herd the buffaloes drive them off the footpath when they see me coming. There was a time when my ill-concealed terror of those bovines was their too obvious delight.

Eleanor Chesnut, M.D.

A Glad Soul in China.

That partially blind old Wong Wàng Màng and a friend she brings with her have just gone. She is one of the Lord's precious ones. I think sometimes when I hear her talk that I shall want to be with her in heaven a good deal, just to *enjoy her joy.* She is very poor and partly blind. She has a spot merely large enough for a bed, for which she pays fifty cents a month, and that is all she knows of *home* in this world. But she *lives above*, even now. She "talks the doctrine" nearly all the time to any one she can find who will listen, and when she cannot get anybody here to listen I think she prays to God. When she prays with me, as she often does, this is about all she says, speaking very rapidly and earnestly: "I desire to believe. I certainly desire to always believe. I truly believe. I will believe all the time as long as I live. I ask the Holy Spirit to move upon me. I truly desire to be Jesus' disciple. I am like a little child. Forgive my sins. I trust in Jesus. I desire, I *determine* to believe."

You can see faith is a great matter with her, and she shows it in her life no less truly than by her prayer.

She is fifty-seven years old, and often not really well, but she gets up and goes about preaching the doctrine, wet or dry, sun or cloud, making little difference. A short time ago a Chinese woman who sleeps near her said to her: "Well, *I* would not believe in Jesus. I would rather be a beggar. What do you get for it? Here you are, sick, no one to wait upon you, nothing to eat."

Said Mrs. Wong, "Why, I am full of joy in my heart. I shall not starve or suffer. The Lord will see to me." Soon after this she was able to get up from her bed, and going out the door, a friend said to her: "Why, Mrs. Wong, you are up again! Come in and eat rice with me." So she had a good meal and went back to her friend, and said, "Now if I had been a beggar, I might not have got that dinner, even if I had asked for it. But the Lord gave it to me."

She had a very good pair of new shoes on to-day, and I pointed to them, when she said, "Oh, that is another thing that the Lord just gave me. A friend of mine had these shoe-tops and she said if I wanted them I could have them." Then I noticed the soles were old. She went on, "You should see me thread a needle. I sew at night. You can't see very well at night, but I hold my needle *so*, and the thread goes right in. I got a little tired doing those shoes, but I told the Lord to help me through and He did."

She had on a new garment, too, and the story of that she had told me a few days ago. Mrs. Tsang is a dear woman who is one of our oldest church members, with whom Mrs. Wong goes out visiting frequently. Mrs. Tsang had seen she needed a new garment and had given her this, and Mrs. Wong said, "The Lord saw I ought to have it, and so He got it ready for me." She generally ends every story of this kind with her favorite expression, "My heart is just full" (of joy). She says, "People often ask why my heart is full of joy when I have so little money and am so nearly blind. But I have all I need and my heart is full of joy."

Oh, she knows the secret of the one need of the world, and she has what many a poor-rich man would like to have, but can never buy with all his millions.

Mary M. Fitch.

Progress of Woman's Work in Yeung Kong.

During the troublous times of last year and our long-enforced absence from Yeung Kong, we could not but feel great solicitude for our little group of Christian women and inquirers. As our Bible woman is a young woman and a stranger in the place, it was necessary to take her away also, and thus our women were left with no one to comfort or instruct them for almost nine months. The men had their regular meetings, but there is no provision for the women at the men's chapel, nor would they be able to understand the services even could they attend. All that was in our power to do for them was to write an occasional letter to be read to them and pray that the Comforter Himself might be with them.

WOMAN'S HOSPITAL BUILDING, LIEN CHOW.

On the day before we left Yeung Kong, July, 1900, a very bright young woman was baptized. Though the wife of a Christian, all the family connections on both sides were heathen, her father-in-law being specially opposed to the gospel. She knew full well what it would cost her to become a Christian, and her decision was not made without a struggle; but once made, it was unwavering. The very day that she was baptized, the excitement in the city against Christians being intense, she was assailed with all manner of threats, which she met with perfect calmness, replying, "You may kill my body, but my soul will only go to heaven the quicker."

During our absence her husband died, leaving her with two little boys, while a girl was added to the helpless family a few months later. Cast off by her father-in-law, subjected to petty persecutions on every side, we found her, though much changed in appearance, steadfast in her faith. Owing to the awful superstition of the people among whom she lived, she was not permitted at the time of her baby's birth to remain in the single dirty room which she could afford to rent. In the midst of the anguish of labor she was obliged to walk nearly two miles to a mortuary, where, after much haggling, she was permitted to enter on payment of, to her, a large sum. With only the hard earth for a bed, she gave birth to a fine daughter, then straightway must rise and walk back to her miserable abiding place. Even the heathen neighbors regarded her with something like awe, while she herself explained simply, "I prayed all the way there and back and the Lord helped me."

Time would fail to tell of her many trials which she has met so bravely. Suffice it to say that we were soon able to give her a place, rent free, in our woman's chapel, where we very much needed such a reliable caretaker as a companion for the Bible woman. She works very hard for a living for herself and little family, yet finds time to learn a wonderful amount of Scripture, and also to go often with the Bible woman on evangelistic visits to neighboring villages. We watch her development with great interest, trusting that she is to be a chosen vessel to give the gospel to her own people.

An old woman had applied for baptism on the same memorable Sunday

before we left, but had been advised to wait. In the troublous times that followed she might easily have denied any connection with Christians, but instead she boldly avowed herself a Christian and suffered the consequences, which meant in her case not only reviling, but the loss in large measure of the patronage by means of which she earned her scant livelihood. She was received into the church soon after our return and has continued faithful and regular.

Another case is that of a young woman who is worse than a widow, her husband having been stricken with leprosy and gone to live in the leper village. On account of this misfortune she and her two boys are treated as outcasts by the other members of the family, and it was a great surprise to her when she found our Bible woman willing to enter her house to tell the gospel story. She seemed to drink it in from the very first, never missing an opportunity to attend service, though her home is several miles from the city. She had made no open profession at the time we left, yet she boldly declared herself a Christian, thus increasing the reproach in which she was held. She was one of the first to greet us on our return, and seemed to have remembered and practiced all that she knew of the truth. She came near losing her life last summer with bubonic plague, but was spared, we trust, to a useful Christian life. She expects soon to be baptized.

Mrs. G. W. Marshall.

The Return of the Court to Peking.

[Since this was written the Court has returned.]

At last the Court has started on its long journey to Peking, but whether it expects to reach that place no mortal knows. I've no doubt the Empress has strong views on the subject, but I question whether she herself knows—considering the two factions that are doing their utmost to bend her strong will. Naturally she and her intimate friends hesitate about putting themselves in the power of the foreigners, but if the telegrams are to be relied upon, great efforts are being made to induce her to reach Peking in time to celebrate her birthday. The general tone of the native papers is not one of deepest respect towards the old lady, if one can judge from the comments upon her and her actions. On October 2 the following edict was made known:

"After a year of tossings to and fro, now, thanks to the efficacy of the spirits of land and grain, the day of return to Peking is at hand! We have been sleeping on brushwood and drinking gall, pondering the causes of the Empire's weakness. Therefore we have established a Board of Regency, with the special object of collecting information on this subject and selecting the best points in Western methods. Even though it be hard to deny oneself and follow others, still we are prepared to do it in order to mend the faults of the government. This Board of Regency wishes me to issue a decree telling my people that we are sincere in the desire to see reforms instituted. Hence we do now as they desire and notify high and low that we are not to be trifled with any longer. The memorials of Chang Chih Tung and Lin Kün Yi are full of recommendations that must be carried

OPERATING ON EYE, WITH STUDENT AND NURSE.

out. Reform is supremely important and also the right men to carry it out. *I* and the Emperor are night and day racked with anxiety, and as mother and son are of one mind that reforms must be made, and we expect our servants to co-operate heartily with us!"

One native paper alleges that this decree is all a sham, and that the Empress protests *too much* sincerity. Another claims that the said Board of Regency and the provincial officials who must be looked upon to carry out these decrees are all at sixes and sevens and therefore it will end in talk. Perhaps you may have seen in the papers accounts of the vast sums of money levied upon the people for the return journey. The native papers estimate that it will cost $30,000 a day to take the Court to Peking. Whether this is merely the cost of the journey, or includes the cost of erecting rest houses at close intervals along the road, I do not know. The fact that they only travel about twenty miles a day will make these necessarily numerous. Reflecting on the awful famine they are leaving behind, and the great need in the south due to the floods—overtopped by the indemnity yet to be raised—it is not much wonder one paper exclaims, "Considering the poverty of the people, how wicked it is! To spend such vast sums for such a purpose on the same scale as was done in China's most prosperous days, how heartless! Behold the Court in its flight from Peking clad in common clothes—for its first three nights sleeping on the earth, eating millet and glad to get it! Now our liabilities are infinitely heavier, and necessary expenses in repairs and reorganization are tremendously burdensome. How is it, then, that when the nation is almost bankrupt such lavish expenditure is made on the temporary stopping places along the route? Consider the example of ancient exiles. The King of Yueh refused to eat anything save what he had planted with his own hand, or to wear any clothing which his wife had not woven for him. Wen Kung, of the Kingdom of Wei, returning was clad in coarse garments. He taught the people better methods in finance, agriculture, commerce, arts and education, and the Kingdom of Wei flourished. These are examples worthy of imitation. It is no use pretending things are now as they were before the flight. Trying to alter it will not alter facts!"

These comments show plainly that the leaven is working. Here and there throughout the country men are wakening and history is yet to be made in China. However, personally, I must confess to a distaste to living in a land while its history is being made. Like the Irishman, one does not know what minute will be the next, and it is just a little trying to one's nerves. At present things seem quiet throughout the country, but neither native nor foreigner really believes that all is yet over. In Shantung we cannot decide whether the presence of the Germans is a protection or a menace. Unfortunate things are constantly occurring—immoral conduct on the part of the soldiers and of foreigners traveling through the province, misunderstandings due to inability to speak the language, misrepresentations of interpreters and Chinese employes of the railroad and engineers—all these are helping the Chinese in making a most unenviable estimate of the foreigner. And alas! we come in for a share, for are we not all foreigners? Just last week a shocking thing happened quite near us in the country. An old man of seventy was watching his turnip patch. A German soldier gave his Chinese "boy" money to buy some turnips for him. The boy kept the money and demanded the turnips in the name of the dreaded German. But the old man was not to be frightened into parting with his scanty crop for nothing, and refused to give any. The boy went back to his master and reported that he had found a Boxer in the field. The soldier ran out with his gun and called the man, who had started to run, to halt! Of course the old man only ran faster. The soldier fired and the old man fell dead.

These things do not prove at all that German soldiers are worse than other soldiers, but it is the inevitable result of foreign occupation! In spite of all this I am sure it was with great relief that we heard of Germany's reply last week to the demand of Yuan Shih Kai for the removal of all foreign troops

from Kao Mi and Kiao Chow. Until the railroad is completed and accepted by the Chinese we cannot but be glad that German soldiers are to remain at these places. Work is now begun on the road just one mile from our compound at Wei Hsien, and were it not for the two great bridges to be constructed over the two rivers the road would be finished in January instead of June.

Last week Mrs. Bergen spent at one of Mr. B.'s out-stations. While there she had a violent headache, but even under such circumstances one is not exempt from callers. A benevolent old lady, after having made an inspection of all of Mrs. B.'s belongings, discovered that her hostess had a headache. The next day she made another call, and in the goodness of her heart brought a sure cure for headache. The ingredients were carefully wrapped in a piece of paper, and consisted of two dried locusts, seven small black beans, seven dates, some bits of straw, some pieces of string and a piece of paper from a dead man's head! These were to be boiled with brown sugar in water and drank while hot.

(*Mrs. F. H.*) *Jennie M. Chalfant.*

Tsingtau, China, Oct. 23, 1901.

The Rajabi.

Last Saturday I received the following letter:

"Dear Miss Sahib: Often I spoke to you about Rajabi, a religious ceremony that our Prophet went to-night to see God, and there will be a very wonderful pomp and show this night, and it is one of the best things in India. It will take place in Daera of Shah Ajmal, from 7 o'clock this night. If you want that you may see it, come to my house at 6.30 and I will send my brother, Mohammed Hosain, with you, or some one else. The Rajabi will take place tomorrow also, but not so well. Yours truly, Amir Begam and Nazir Begam.

"Nov. 9, '01."

As I hadn't the slightest idea what the "Rajabi" might be, I consulted my household, and we decided to go and find out. Dr. Sarah Vrooman had just arrived in India a week before and was visiting us, and we thought the ceremony might be interesting and instructive to her as well; so at 6.30 P.M., without the piloting of "my brother, Mohammed Hosain," we took a *theka* (hired conveyance) and started off for Shah Ajmal. After leaving the public road we turned down a narrow gully, lighted at short intervals by groups of native lamps and broken in three places by a paper triumphal arch, so low that as we drove under our driver had to get off his coach-box and pull his ponies through. We finally came to the entrance of a well-lighted courtyard. I first cautiously inquired if we would be welcome, and received hearty assurances from several policemen and bystanders. We then climbed a rather steep passageway to the entrance and entered the largest *shamiáná* (a tent without sides) I had ever been in. The roof was of thin muslin, stretched tightly over bamboo sticks. The supports were thickly wrapped about with cotton and covered with muslin, making them resemble round pillars with flat bases and tops. From the bamboo poles were hung over fifty double glass chandeliers, in which were long tallow candles. Some of the candles were in green and red glass bowls and gave out a mellow light, making a pretty effect. More interesting was the crowd which was rapidly assembling; the entire center, in which we calculated there were a thousand men and boys, was closely crowded by the time we arrived. We took our seats at the edge of the crowd on a raised wooden bench, where we could get the air. Here we sat for two hours waiting the arrival of the Máloi who was to preach. We were the only women inside the tent (though there were a few outside, not *purdah* women, but of the working classes), but we were treated with the utmost respect. Mohammedans who seemed men in authority came up and begged to give us chairs in a more prominent position, which I declined. One gentleman offered us tea, and on its being declined he offered us wine. I asked him why he offered

us what he was taught to hate. He then asked if he could bring cigarettes, and when I told him we did not smoke he apologized, saying he thought all Mem Sahibs smoked. I told him that was one point of difference between mission ladies and others.

Just at my knee, so close that his jacket touched me, was a Hindu fakir with his begging bowl. He sat bolt upright, in the attitude an idol always has, crossed legs, straight-backed, and he had on a very peculiar leopard-skin coat, trimmed artistically in some other skin. I was as surprised to see this shaven-headed fellow as he was to see me, and I asked, "What are *you* doing here, brother?" He smiled very sweetly at me and cross-questioned, "And what are *you* doing here? I have come to salám to the Máloi." I replied, "But you are a Hindu!" and he retaliated, "And you are a Christian." He went on to tell me that when he desired he became a Mohammedan, but the boy behind him pointed to the tuft of hair on the back of his shaven head and shook his head in doubt. He told me he thought there was good in all religions, even Jesus Christ's, and he always went where he thought he could hear something good. I told him all wise men agreed that there was no religion which could save a man's soul but the Jesus Christ religion, to which he nodded solemnly. I asked him where he got his coat, and he replied that he lived in the jungle, and, being very cold, his disciples had made it for him. I inquired why they had not made a covering for his legs, which were quite bare, and he told me that by so many years' sitting his legs had grown so accustomed to the cold of the ground that they did not feel the cold. By this time many groups of Mohammedans had arrived, until the place was crowded, and we roughly calculated over 3,000 men. Dr. Norris received the cheering assurance that last year at this festival, during the rush to get out, seven men had had their brains dashed out. I inquired on all sides as to what Rajabi meant, and nobody seemed to know unless it was a revelation which God had given Mohammed the night before, and which the Máloi was to make known to the people. So we waited two weary hours in expectation. Finally five guns proclaimed the arrival of the Máloi, an imposing-looking man, who made his way through his kneeling followers to his seat. On his arrival a man began to sing a portion of the Koran in Persian, which I didn't understand at all. When he finished, the fat Máloi began preaching on a portion of the Koran, and was most eloquent. He drew a parallel between Moses and Mohammed, showing, of course, all the points of the latter's superiority. His remarks were greeted by loud murmurs of assent, and every now and again a man would burst out into a shout. As I couldn't recognize any special message from Mohammed, and it was half-past 9, I proposed we leave, which we very quietly did. When we got to our conveyance we found that our coachman, who was a Mohammedan, was inside in that big crowd; so we started to walk home. However, in the bázár we came upon two *ekkas* (two-wheeled native carts), and two of us climbed into each. The one Dr. Vrooman and I were in had not gone far before a part of the harness broke and the *ekka* toppled back, with the result of leaving us heads down, feet up; but the driver was equal to the emergency and bound the pony to the shafts with his turban, and after a jolty ride home in the dark we were quite ready for our beds.

The scene had been a very impressive one; the statue-like kneeling people, so quiet and attentive, hanging on each burning word of the preacher; the almost involuntary exclamations from some fanatic; the imposing form of the Máloi, swaying his body as he swayed the minds of his listeners; the flickering lights of the candles, the rich and sparkling costumes of some of the men, made me feel that I had stepped into a scene in the *Arabian Nights* instead of living in poor deluded India.

Bertha T. Caldwell.

ALLAHABAD, India, Nov. 12, 1901.

We live in a period of intense activity. The air stimulates to endeavor. There is no room for the laggard. God bids us go forward.

Fighting Lies in China.

The "foreigner" in China is the victim of some most extraordinary lies. The Chinese are—with just reason—very suspicious of each other. One of their wise saws states that "Only a fool tells all that is in his heart." The reason for this lies in the fact that, however disinterested one may appear to be, some self-interested motive *must* lurk at the bottom. The rule which makes it unsafe to trust one's friend too far will, of course, render a stranger triply an object of suspicion. One who moves into a neighborhood from the next county is an "outsider," and may not succeed in living down his neighbors' suspicions in a lifetime. It should not appear strange, then, that a foreigner from an unheard-of country 10,000 miles away is suspected of ulterior motives when he professes such disinterested love in bringing the gospel to them uninvited!

But many of the rumors which gain wide credence, and stop up completely the entrance to the hearts of the Chinese, are so strange and so utterly without foundation that one is compelled to say, as my fellow-worker Mr. Dzü but now observed to me, that they are without doubt the work of the father of lies.

A BLIND BIBLE READER TEACHING PATIENT IN A HOSPITAL WARD.

To-day several women came into our chapel and listened with much interest and respect to our message. Part of the conversation held with them will be of interest as showing what kind of lies we have to live down. After telling of the life and death of Jesus, we went on to tell of the Christian's hope, and his joy in the thought of death as the door to heaven. A woman asked:

"By the way, is it true that the foreigners take out the eyes and hearts of Christians when they die?"

"By no means! That is a rumor started by evil men who hate the truth and the foreigners who bring it."

"Why, then, are the relatives of a Christian not allowed to put him in the coffin and attend to his burial?"

"They *are* allowed to do so. The Roman Catholics have certain rites which are performed over the dying man; but we Protestants in no way interfere with the relatives caring for their dead, save that we try to keep them from idolatrous funeral ceremonies, and hold a funeral service, not for the good of the dead, but to comfort and exhort the living."

"But it is true that you bind the corpse tightly in cloth, instead of burying it in its clothes?" (This was new to me, and I asked for an explanation.)

"Not at all; the corpse is clothed, just as is customary among unbelievers. Don't you see that though this rumor is widely believed, the missionary himself has never heard of such a thing till to-day?"

"And is it entirely untrue that foreigners take people's eyes out and make medicine with them?"

I could not help answering this myself: "Perfectly false! Do you think your Emperor and officials would allow us foreigners to come to China to do such things, and issue edicts and proclamations saying that Christianity exhorted people to virtue?"

"Well, I suppose not." Then, to the native preacher, "Everybody says that the foreigners give people a pill, or some kind of medicine, and that turns their hearts to the foreigners."

"But you can see for yourself that that is false! If it were true, a little such medicine in the wells, or in the rice sold in the shops, would bring hundreds to believe! We should not then have to work so long and hard to get a few converts. No such medicine could be invented. Not that it might not be a fine thing if it could; for Christians are honest, law-abiding people, who do not break their parents' hearts by opium smoking and wicked living, as so many do nowadays; such a medicine would be a quick way to reform men!"

This sally was met with a laugh, and our visitor was encouraged to ask further:

"They say that people who enter the church are paid so much a month, and belong to the foreigners."

"That is also quite false. Where should the foreigners get enough money to buy up our nation? They exhort *all men everywhere* to believe! They ask us to trust Jesus for salvation, and to surrender ourselves to God; but none of the missionaries want us to subject ourselves to their Western countries. They have enough citizens in their countries already. Besides, let me tell you that a Chinaman who becomes a Christian is far more patriotic and desirous for the welfare of the country than those who do not believe in Christ. Christians do what the idolaters never think of doing; they pray daily for the Emperor and all the officials, and for the blessing of heaven on our nation."

"How much salary do the kingdoms of the West allow for you preachers?"

"The money used in spreading the gospel is not from the Western governments; nor are the missionaries sent by their governments. Christianity has nothing to do with political matters. The earnest believers in Jesus, having themselves received such great blessings from Him, and seeing the need of China, gladly contribute money for the purpose of making the gospel known to us."

It then occurred to her to ask about a slander which has had wide currency for years over great parts of China; a perfectly unexplainable slander, but with parallels in their own deities, many of whom were originally wicked or cruel men, and almost all of whom met with sudden death. "It is said that Jesus was a wicked Chinaman, who was nailed to a timber and cast into the sea, and that he finally floated to the west, where people drew him from the water and hailed him as a god. What is the real truth about this?"

And so we again had to meet and crush this horrid calumny, so terrible even to contemplate. With such lies as this men who should have been the leaders of the people in examining Christianity have for two generations been poisoning the minds of the masses. Both officials and literati have acted the part of the hypocrites, and shut up the door to the gospel, neither going in themselves nor suffering them that were entering to go in. Now that there is more of the spirit of inquiry among the literati, they will find it difficult themselves to clear away the superstitious dread of the people toward Christianity which they have invoked.

From this we were able to return to the main point and tell of the love and power of our Saviour. Even here, however, one must guard against giving a false idea of Christ. Suspicions are real to the Chinese, because the supernatural is so believed in by them. They are like children in their fear of ghosts, and are not unlikely to think the miracles of which we tell them mere works of magic. In this particular region—and indeed in most regions of China—they have great faith in witches, who for a consideration give them the benefit of their second-sight, and explain their sicknesses or other misfortunes by some malicious demon in the north, or in some vague locality, who is casting his spell upon them. Hence it is, of course, easy for them to suspect any kind of magic as possible from the "foreign devil," who is to them so strange. Only the Spirit of God can break down these walls of prejudice and division, and give entrance to the gospel light. Pray for the multitudes of China in their darkness! Upon them may the true light shine.

J. C. Garritt.

CHINA.

MISS M. E. FITCH wrote from SHANGHAI in October:

You know we came by the Northern Pacific line, and so many disagreeable things had been said about it that we were interested to see how our experiment turned out. It was certainly a very happy voyage, made so by a congenial company of missionaries, more than by ship luxuries. But we had everything we needed, and all the ship's people were good to us. Almost every one of us would be willing to make our next voyage in the same ship. I presume when the beautiful new ships they are building are added to the line, that prices will go up, and we shall not be able, as now, to save $50 on each passenger.

Every morning we had a delightful Bible study hour together, and in the afternoon none were too old to play games. Mrs. Wight used to come after us occasionally and ask how many radicals (Chinese) we had learned. We really did learn a few.

Too late for the last mail, but I can send this off to-morrow. More new missionaries arrived to-day. Just think! the S. S. *China* came across with sixty-five missionaries on board. I've been digging at Chinese now for quite a while and really enjoy it. I am working with the Catechism and "John" and "Pilgrim's Progress." "Pilgrim's Progress" is too hard, I think, but the teacher seems to like it best, and drags me mercilessly through long lines of "Obstinate" and "Pliable." Our radicals are made easier by Mr. Silby's famous jingles, such as

"This *evening, great lady,* your *son* had a fall
From a *roof* that was forty-one *inches* too *small!*"

Italicized words are radicals. We study about five hours a day when not interrupted. There is very much going on in Shanghai and people coming at all hours.

A COSMOPOLITAN CITY.

I wish you could see Shanghai now, at perhaps the loveliest time of the year; people on the streets from every nation under the sun—Koreans, Japanese, Europeans, American sailors, British redcoats, khaki uniforms from India, poor wheel-barrow men, and wealthy Chinese in carriages. I believe there is not a city in the world with greater variety. There is great wickedness, too. People coming out here to business seem to leave their spiritual life far behind. There is a good Y. M. C. A. started here, and a typical strong American young man like Mr. Robert Lewis is just the man for the place.

From the personal report of MRS. ROBERT F. FITCH we make some quotations:

Upon our return to Ningpo in October the heathen primary Sunday-school was at once reopened, and the children came back with a gratifying enthusiasm. The school has grown in numbers, the average attendance being over sixty, and many grown people coming from the street also. It was found that better work could be done with the children in small classes. Girls from the boarding-school assisted. A small book of *Questions and Answers* was used with success, and we hope during the coming year to study a simple life of Christ. Hymns were written on a large piece of cloth attached to an easel, and singing was one of the delights of the children. A picture card, with Scripture verses in Chinese characters written upon it, is given each scholar in attendance. The interest of the heathen mothers of the neighborhood has been much aroused by this school.

The mothers' meetings, held monthly, have been conducted by Mrs. Shoemaker and myself, and are well attended by our Christian women. During the year we followed a programme, trying to have one subject for each meeting adapted to the devotional half-hour

and to the practical talks which followed. One of the topics most interesting to the women was "God desires Obedience in His Children," with Bible verses, illustrations and reasons, and then the discussion of "How can we Secure Obedience in our Children?"

A little Romanized book, *Helps for Mothers*, will be read and discussed during the coming months. Our women are thinking of these things and desiring and praying for help in training their children, and we feel the meetings have been a help to them as well as to us.

When the girls' boarding-school reopened many more girls desired music lessons, and I taught six of them twice a week. In a short time they learned to play the hymns upon the organ and to play for our native meetings. Most of the larger girls become the wives of teachers, pastors or helpers, and will be a great help in leading and training in singing the people of the various country districts.

NEED FOR A TRAINED KINDERGARTNER.

The day-school proved a very interesting place during the past year. Kindergarten songs and games were translated into Ningpo colloquial and taught these fifteen pupils, all of whom entered into them with great delight. These children were too large for actual kindergarten, but we shall make an effort to establish one before long for younger folks. A beautiful selection of materials was ordered from Japan, chairs and tables were bought, and for a month preceding vacation an experiment was made with six of the small children of our Christians. These came to my home each morning and were taught the similar games and songs. A trained kindergartner has a wide field of work before her in Ningpo, and we trust one may be sent us ere long. Chinese mothers have little idea of giving healthful occupations to their children, happy and away from the vicious tendencies of the street.

ENCOURAGING FIDELITY IN CONVERTED PUPILS.

Though all forms of missionary work are interesting, I think that nearest my heart has been in connection with the present and former pupils of our academy. The condition of this school, from lack of money, teachers and suitable building, is very discouraging, but we have determined to make the best of it and do everything to increase our personal influence over the boys. Six of the former pupils, at present working in various places, write to me frequently, and I feel happy that each one of them is living a strong Christian life. One of these, the only Christian in a heathen school, started a daily prayer-meeting and brought a companion to Christ. These two are doing much to arouse an interest in the gospel among their schoolmates.

PENNSYLVANIA HOUSEWIFERY.

At the New Year's vacation I secured some coolies and tried the effect of some Pennsylvania housewifery upon the old building. All bedding was washed and some of the comforts filled with new cotton. Then the beds and furniture were removed to the yard and scalded and scrubbed. Whitewash, disinfectants and nice yellow powder made the place seem bright and fresh. Each boy, as he returned from the doubtful cleanliness of his home, had a bath, shampoo and change of clothing before being sent to his room. Next Sunday, when the file of boys appeared in the chapel, a smile spread over the faces of the foreigners as a strong odor of carbolic acid filled the building.

Several evenings a week, after school hours, the boys come to our yard to pay court to our little baby daughter, who never fails to give them a hearty welcome and to be entertained over their gifts of nuts, beetles and curious Chinese toys.

INDIA.

Most interesting is the report of MISS A. ADELAIDE BROWN, KODOLI, for 1901. We quote as follows:

EVANGELISTIC.

Ten villages visited, principally for the sake of the young Christians there, and for the young schools (not mission) which grew out of the needs of the famine children. But what I with my family of 500 could not find to do, the women of the church took up, and for pure love's sake they tramped and they preached, ten of them in fifty-one different towns. They went in twos; those who could not sing took two or three school-girls who could. Those who could not write the names of the villages took a string and tied it in a knot for every village where "The story that never grows old" was told. Some of these villages were visited many times. One woman gave regularly twice a week to the same village, much of the time carrying in her arms a big year-old baby boy, because she could not leave him. Two women, one taught in the schools and one who was lame and nearly blind but gifted with grace, went every week through the rains to preach in caste homes in Kodoli. They have many friends. In the out-station, Islampur, houses are regularly

visited voluntarily by wives of the two Christian school-masters there. One woman writes, "In one house a Hindu woman said to us, 'My husband has gone away; when he returns you take all our gods; until then we will not make their worship.' So saying she bound up the gods in a small cloth and put them aside. In like manner in this town the faith of men and women in idols is growing less and less. Now the eyes of many are toward the Christian religion. People invite us to come and preach and listen attentively. In a short time these townsfolk, being converted and baptized, will abide in Christ. This is our hope."

HAPPY BIBLE CLASSES.

Saturday afternoon at two o'clock a dozen or twenty big girls come to me, who are beginning to read the Bible and need help in using the Word. Each has a Luke's gospel of her own, and all enjoy the hour of reading, singing and prayer. Several are professing Christians. New members are admitted only on invitation of the whole circle. The number soon grew too large for my small room, so a second preparatory class now meets at five o'clock the same day. Each Sunday morning after Sunday-school about thirty small boys come to the verandah to sing and to learn how to war a good warfare in this wicked world. They are an embryo Junior Endeavor Society, and the week days show that they are really trying to be good. At twelve o'clock our big boys, almost young men, come for a Bible reading. Six of these have been baptized within a few months. They are industrious, manly boys, who work all the week at sewing, weaving or tending sheep, so they need all the more help in their reading, for they do not go to school.

EDUCATIONAL.

Schools for girls and women were booming in Kodoli. Five were in full blast for almost the entire year. "Twice one are two," and "Who made you?" rose and fell like strains of orchestral music from morning till night. As two schools of thirty women are domiciled in a very near deserted kitchen, there was no getting away from the musical strains, though you would have been willing to pay a *pice* sometimes to have the music in another street. But oh! how glad we were to have the women learn, and to see them grow ambitious to know how to read. Mrs. Tedford gave herself, her time, her strength unstintedly to them. My schools for widows, about thirty, took the girls' empty verandah out of school hours and drank wisdom from the dripping of the eaves, utilized the crumbs of time and intelligence; had a teacher who was obliged to bring her baby with her, and shared the care of him while she passed on to others what she had gained in a few years' schooling.

When Miss Graham came she immediately took over charge of my large girls' school of 200, leaving me a far lighter task, the second school of 125 little girls under eight years. We have no kindergarten, but six girls from the advanced school come a week at a time in relays of three to assist the mistress. So the older girls get the normal training by the "Do-the-boys Hall" method, and the little ones are making progress. A general invitation is here given to some lover of little children to come and find occupation for heart and brain. She will be enthroned queen in the hearts of the wee folk.

In addition to this authorized work in Kodoli, a school of twenty-five has been carried on in Islampur as last year for our orphan girls there, by Sumatabai, as voluntary service. The Mamalatdar was present when Miss Patton and I examined the school and expressed pleasure at their progress. A second school at Panhala was held for the orphans there, and at Nawapur, about twenty, this, too, voluntary work by a former pupil of the Kolhapur Boarding-school. A third grade school at Kurlap has been in session part of the year. A fourth, at Borepal, was taught by a Christian stonemason, and after his death by boys from the Sangli Boarding-school, Dickens' method again. In Thanpudi the only choice between some master and no master was a school-boy who has been considered not fit to make a *dhobie* (washerman). He has taught a few of the boys how to read and write and repeat the Catechism, and kept himself and them out of mischief. It is only fair to the Thanpudi master to say that in a recent Catechism contest his two boys out-answered a dozen boys in Kodoli, and remained standing, not having missed one word in the 145 answers.

INDUSTRIES.

The weaver-built house last year is still stocked with looms, and the two men who work them sell their cloth and receive the profits themselves. I have used large quantities for the boys' clothing and for sheets. They have one of the famine boys to help. They have turned out hundreds of towels which are in daily use in Western India

homes, and they are beginning to weave *lugerdis* also for the girls' use. All the boys clothing is now made on my verandah by the famine boys themselves, under the direction of an older Christian boy. We have a flock of sheep to whose woolly backs we are looking for future supplies for our blanket-weaving industry. Six boys weave fourteen blankets each week, and are now furnishing almost all that we need.

MISS THIEDE wrote from WAGAH in October:

Just now I want very much some Sunday-school cards. I got a parcel of them last year from the dear children of one Sunday-school in America and a nice letter, in which they allowed me to ask for anything I wanted. I answered the letter at the time and put it carefully away, but I cannot find it now; when the thieves threw my letters and papers about in the garden it must have been lost. I am very sorry for it, for I wanted so much to write to the dear children, as I want the cards very much. Our children like best cards with children on them or groups of people; they do not care so much for the flowers, or texts they cannot read. We are learning the Ten Commandments in the Sunday-school, but many girls have to go to the cotton and pepper fields with their mothers. My orphans learn very nicely in school and Sunday-school.

Now, thank God, we are all well, but in the summer time were ill, and our proposed journey to Lahore had to be postponed from month to month till cooler days came. Only two had fever and all got well. The first day we went to the Zoölogical Gardens, to the great delight of the children; one day we went with our pastor's family to Shaleemar, a very large and ancient garden open to the public, with a high wall around it. I think the children liked the *ekka* best, but it was refreshing, after the fever, to walk through these dark, cool lanes of mighty trees. There was another party in the garden of over one hundred Mohammedans, men, women and children. They paid us a visit and listened to the gospel and the singing. The children who came for their holidays have returned to school. One girl has been married and one is dying. Lately the Lord sent me two motherless children, two little girls, one two and a half years and one only one month old.

THE TRANSFORMATION OF A FAKIR.

A day after I wrote last, at the time of morning prayers, a young fakir (Hindu monk) came and told me he wished to be a Christian. He had prayers with us, and then I told him he must first get rid of his forest of hair, which stood up around his head at least nine inches. He agreed and we, the catechist and myself, cut his hair, which was not less than Absalom's when it was cut. Then he had to have a bath, to which the catechist helped him and threw away his rags, to adopt a clean shirt and white sheet tied around him. He (the fakir) begged me to give him a new name, and I told him he might be called Nathaniel. He asked me to give him work. The next day was the Sabbath, and I told him he must not work. Monday morning he wanted to grind wheat, and, as we badly needed flour for bread, I was glad he could grind. After awhile Bissa and her mother came and said, "The fakir grinds wheat in our room; he turned us out and locked the door inside, and our breakfast is inside." After some time they got him to open the door and found he ground the wheat in big pieces and not to flour, so I took it away and gave it to a woman to grind. The fakir got angry, and it was with misgivings I had to go to Lahore and on a little journey.

In one day I did all my business in Lahore, and at 7 P.M. I was in the tram to Dadra. At 2 A.M. I arrived at the last railway station and found there was no waiting-room. The station-master took pity on me and opened his office and gave me a native bed to sleep on. In the morning he sent me a cup of tea. He begged me to see the wife of an official who was very ill. He was very sad and said he applied for leave long ago and only got it to-day. She said, "I despaired of my life every hour yesterday." I went to a hospital, and the doctor kindly prepared the medicine I ordered and sent it at once. In the evening she was better and started for Muttam, and sent me all her milk for my evening meal. In Badlada I was directed to the house of a Mohammedan. While there many people came, and I had to go outside and speak to a large crowd who had never heard of the Lord Jesus. Then I had eight miles to go in a bullock cart, and at last reached a native pastor's village. His father has a very large compound, and the whole village gathered in a large hall. When I sang the old gentleman got very much interested and said, "So they sing in the church in Lahore where my son took me. Oh, I liked it so much!" When I returned home the fakir had left. One needs great patience and faith here. Please pray for me.

SIAM.

Mrs. Eakin wrote from Bangkok recently:

I had had red (Siamese, *dang*) eyes for about ten days before starting on my vacation. Paul and Ruth had been eyes for me. The sitting-room was being ceiled and all the furniture was squeezed into other rooms. We started Monday at 2 P.M., having decided to go on Saturday evening. Mr. Eakin went to his regular Sunday work, the last thing making me promise I would not uncover my eyes, no matter who called. I promised. Doctor, Mrs. Wachter and three children came down here to church and to say good-by, as they would soon start for the United States. Imagine having your dearest friend come and not dare to look at her, and two of the children going home to stay! But I kept my promise! The eldest, Jennie, stayed all night. We rose Monday morning at 1 o'clock, I telling them where the garments were we wanted to take. We supposed Jennie asleep, but she stood watching us and afterwards said to her mamma that we worked all night. So our friends uptown thought we broke the Sabbath, but we did not.

Blindfolded I, we crossed the river, got into a carriage and reached the steamer on time. After being seasick and after being partly roasted in the little cabins, we reached Nakawn Friday, my eyes better and all happy, and the Eckels glad to see some white faces.

I imagine Nakawn is like Virginia, little streams, springs and flowers of new varieties crossing your path at all points. I had not seen a spring since I left home, neither had I seen little trickling streams, and it made me young again. We have broad rivers and canals up here in Bangkok. We visited, walked and ate watermelons, real home watermelons. Mr. E. and I took a day into the country on an elephant, which was a delight to me. I felt so attached to the great monster while on it, and thought I would put my arms around his neck when we reached our destination; but when I stepped down and looked up, up into his little beady eyes I stepped back and decided to wait. We were gladly received by the Christians of this village. They had cocoanut water, dried fish, fried eggs, bananas, rice and curry and dates, and we liked all they had. I was examined from head to foot by the women, they exclaiming over my many garments (they wear but one). Mr. E. preached to an appreciative audience. By the time we reached home my underwaist and outside waist were split from shoulder to waist line. The motion of the elephant proves to be a real gymnastic exercise for all the muscles of the trunk of the body. We reached home (Bangkok) the last of April, and had twenty days to do all we expected to do "when vacation comes."

Six months have passed since—busy, busy months.

OUR BOOK SHELF.

Where the Sugar Maple Grows. By Adeline M. Teskey. (R. E. Fenno & Co., New York.)

The sugar maple is growing in many a mountain forest while the snows are on the ground. A happier title than this could not have been chosen for the cluster of sketches which illustrate life in a Canadian village. The author is to the manner born. For the remote village of Mapleton she has done a work much like that of Ian Maclaren in Drumtochty, and there are chapters here which do not suffer by comparison with *The Bonnie Brier Bush*, notably "Ephraim's Encounter with the Man of Sin" and "Kirsty McAlister." One story, "How Jane Spent the Prize-money," has its message for us. Jane Bender was the hard-working wife of a stingy farmer. Long ago sentiment had faded from their joyless, drudging life. Their children were asleep in the graveyard. The pent-up tenderness of Mrs. Bender's heart expended itself on a forlorn lamb, mother-forsaken, which she fed and cared for till it became a sturdy specimen of its race. So beautifully did "Dandy" reward Mrs. Bender's care that he took the first prize at a State fair.

"What about your fifteen dollars, Mrs. Bender? Are you going to spend it to-day?"

She turned as she was going down the steps of my back veranda and, with a smile that transfigured her face, said:

"It's spent a'ready!"

"You have got yourself a black silk, or a set of dishes, or a carpet?" I said.

"No," she replied; "I sent it all to Ingy!"

"To India!" I exclaimed. "Why did you do that?"

Jane Bender's answer to the question is a wonderful missionary sermon, and the good her fifteen dollars did in India, with the transformation her sacrifice wrought in her churlish old husband, are well worth reading.

The Woman's National Sabbath Alliance earnestly requests the aid of all who are interested in the preservation of the Christian Sabbath to help in circulating their leaflets on *Social Sabbath-Breaking* and also on *Sunday Golf*, by Margaret E. Sangster, *A Talk on Sunday Observance*, by Rev. W. R. Richards, D.D., and *The Sign Ray Hung Out*, a leaflet for children, by Mrs. Myra V. Norys. Copies of these leaflets will be sent on application to the Alliance, Mrs. Margaret E. Sangster, President, Room 711, 156 Fifth Ave., New York.

HOME DEPARTMENT

Home Study of Missions.

LESSON IV.—CONSTANTINE TO CHARLEMAGNE.—Continued.

The rise of Christianity reminds us of the beginning of many a great river, which, traced to its source, shows a tiny ribbon of silver, issuing from a crevice in the rock. We proceed in this month, to trace the increase of Christ's government on the earth, an increase of which the prophet Isaiah long ago foretold there shall be no end.

"Jesus shall reign where'er the sun,
Doth his successive journeys run."

Points for careful study are as follows:

1. **The Teutons.** What can we ascertain about this strong and imperial race, so noted for daring, for energy, for indomitable perseverance? Which tribes composed the Teutonic family? Is the Teutonic strain still powerful and influential in the history of the world? "When the Romans had conquered the world, their conquest included the tribes of the north, by whom they were destined to be conquered." Charles Kingsley says that "The invasion of Rome by the Teutons was the most vast and important campaign the world has ever seen." How long did this campaign last? Which countries did Rome hold? What was the military position of the Teutons?

2. **The Beginning of the Gospel's Triumph in France.** Who was the first great missionary to the Franks? Give a short sketch of Martin of Tours. What dramatic episode is related of Clovis, King of the Franks 466-511, and may we regard it as a turning-point in modern history?

3. **The Rise of Mohammedanism.** A whole season might well be spent in studying the rise of Islam, a false and implacable faith, in which there is just enough leaven derived from the truth to account for its amazing vitality. How many millions of people on the globe are Mohammedans to-day? Incidentally, let us look at the missions of our church to the Moslem, and seeing what progress has been recently made, thank God and take courage.

4. **In Germany.** Tell the story of Boniface, the first apostle to the Germans. Whence did he come? Tell something of his travels.

5. **In Africa.** How early in the Christian era was the gospel carried to the dark continent? What great school of learning flourished in Africa in those early days?

6. **In Ireland.** Indicate the differences between the Teutons and the Celts. What famous old religion, full of poetry and mysticism, though unspeakably cruel, at one time dominated the Celtic peoples? Who was the noblest missionary to the Irish? What saintly woman's name should be mentioned with his?

More than this outline cannot profitably be undertaken in a single month. The keynote of the lesson should be in the assurance "God so loved the world that He sent His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life." In current missionary study, let the emphasis be placed, by way of contrast, on recent developments in China.

PROGRAMME.—Hymn. Prayer. Scripture Reading. Roll call. Minutes. As many five-minute papers as can be adequately prepared. Brief discussion. Hymn. Christian Endeavor benediction.

REFERENCE BOOKS.—*Via Christi*, pp. 44-54; Dr. Henry van Dyke's story, *The First Christmas Tree*. *Encyclopedia of Missions*. Merivale's *Continental Teutons*, vols. iv, vii, ix, xi.

Quotations from a hymn of St. Patrick which we might read in concert:

"Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height,
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in the eye of every man who sees me,
Christ in the ear of every man who hears me."

All epitomized in the noble words of St. Paul, "To me to live is Christ."

Especially let the leader try this month to bring out the usually silent members of the missionary meeting, and let her not overlook either the elderly ladies who are shy, or the young girls who are modestly afraid of taking too conspicuous a place.

A DOZEN QUESTIONS FOR MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

1. What may we send to the Sunday-schools? Page 36.
2. Can one be happy, though old, poor and blind? Page 37.
3. Do new converts still suffer persecution? Page 38.
4. "I and the Emperor!" Give your opinion of the Empress Dowager. Page 40.
5. Why do Koreans prize sons more than daughters? Page 52.
6. What important event do you find on page 56?
7. How must the gospel be given to an illiterate people? Page 52.
8. What is the Rajabi? Page 41.
9. Name a peculiar trial of missionaries. Page 31.
10. What improvement may we all make in our business methods? Page 33.
11. Where is water regarded as very precious? Page 53.
12. What sort of names do the Chinese give their children? Page 36.

THE DUTY OF EVANGELIZING THE WORLD.

At the mention of the word duty our thoughts at once turn to the source of command. The duty is, The Evangelization of the World; the giver of the command is Christ, who says, "Go ye, therefore, and make disciples of all nations." The fact that Christ commanded this proves the possibility of its execution as well as our obligation to obey it. He precedes the words of duty by the assertion, "All power is given unto me in heaven and in earth," and follows them with the promise, "Lo, I am with you alway, even unto the end of the world."

Had we none of the abundant evidence which the mission fields of the present furnish us of the success of missionary enterprise, the command would be no less binding. The blessed news of a living Saviour was not committed to us to be kept selfishly and indifferently to ourselves. The Scriptures abound in instruction for world-wide evangelization. Until the present century the Church practically ignored such passages as these: Luke xxiv: 45–48—"Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." Acts i: 8—"But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." Mark xvi: 15—"And he said unto them, Go ye into all the world, and preach the gospel to every creature." Rom. x: 10–15—"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?"

The apostles were obedient to these commands and did a mighty work for good in the first century of the Christian era. James preached to the circumcision, becoming Bishop of Jerusalem; Peter went to the Jews in the far east; John went to Ephesus, Philip to Samaria, and Paul made his wonderful missionary journeys to the north and west as far as Rome and was even minded to go to Spain. The result of the consecrated labors of these men and their followers was that in three centuries Christianity had overthrown pagan Rome and a disciple of the lowly Nazarene sat in Cæsar's chair.

When we consider the mere handful of Christians who accomplished this work and the difficulties that beset them on every hand, the modern Church in all her strength is put to shame. We think we are doing a great work in our missionary departments, and so we are; but it does not compare with what we might do were we all filled with the missionary zeal of the Apostolic Church. The Moravians, or United Brethren, are the banner missionary denomination of the present. It is not a large church comparatively, but its members are found everywhere. In the frozen regions of the north, among the stupid Esquimaux; in the mountainous interior of Asia, in the wilds of Australia, in all the most difficult fields, these devoted servants of the Master are proclaiming the glad tidings. The United Brethren are a standing testimony that small numbers and little money can achieve glorious results if the little is fully consecrated to the Lord. The command has been given to the Christian Church; can we treat it indifferently? Are we filled with love to God and our fellow-men? Hear Christ's words, "If ye love me, keep my commandments."

When I began to write this paper I prayed God would use it in leading some heart to surrender itself to the needy service in foreign fields.

My prayer is already answered. I, myself, have decided to go.—*Written by Kate L. Schaeffer, in May, 1894.*

There is an interesting bit of history attached to this paper. Miss Schaeffer, writing from Kiung Chow, Hainan, China, says that she sends this manuscript home at the request of a friend. She prepared it more than seven years ago, as the date shows, to read before the Christian Association in Wisconsin State University (Madison), and the writing of it led her into the foreign mission field.

THE POWER OF THE SPOKEN WORD.

Not one woman in a thousand in China can read a single letter, and not more than ten per cent. of the men have ever been in school. How shall this great unlettered mass ever hear of Christ except through the public preaching of the gospel? The street chapel that I was in charge of in Peking was open every day at twelve o'clock, and remained open until five or six. No fewer than 15,000 people have heard the gospel in that one chapel every year. A scene often witnessed in China is this: A foreigner is preaching. A Chinaman who is a scholar from a country district comes in. He listens with contempt upon his face; but as the missionary proceeds, quoting from Mencius and Confucius, contempt gives place to wonder, and he is compelled to say, "I did not know the foreigners had sense enough to speak like that." Through the preaching of the gospel, prejudice and opposition have largely died away in the neighborhood of the older stations, and large numbers of people have heard something of Christ. —*From Philanthropy in Missions.*

IN THE SUNDAY-SCHOOL.

The opportunity of the Sunday-school teacher is almost as great as that of the pastor in presenting the missionary cause to the class. Few teachers understand how loyally their classes listen to them. The interval between Sabbaths lessens the familiarity which exists between the week-day teacher and the pupil. As a rule, authority is so subtly exercised in the Sunday-school that it is hardly suspected, and opposition is never aroused. Were our Sunday-school teachers intensely interested in missions and aware of their responsibility, there is no measure by which we could estimate their success in forwarding Christ's cause in the next decade. Sunday-school contributions should go solidly into the missionary treasury, and every school should have its special object in some field, around which its love and prayers should centre.

A PRAYER-MEETING IN KOREA.

Dr. and Mrs. Irvin left their work in Korea in efficient hands when they started for home. In an interesting letter of Miss Susie Ross we have a glimpse of a little prayer-circle which is very charming: "I am trying to take up Mrs. Irvin's school of little girls in her absence. There are between twenty and thirty of them, and she has had them divided into two classes, which met for separate study at her convenience. Every Sunday evening they all met for a prayer-meeting. Think of twenty-two little girls gathered last night, the only absentees being those who were ill. In this prayer-meeting there are never long silences, such as I have observed in some prayer-meetings at home. The children do not seem timid or embarrassed at offering up their little petitions in public. One is glad at the absence of self-consciousness in the Christians here, whatever their age.

"Koreans prize sons more than daughters. At a very early age the daughter marries and is henceforth lost to her own people, and this may be one reason why they cling to the boys rather than the girls. When a baby girl dies, there is real grief in a Korean's home."

SHLEEFA: CHOICE FRUIT FROM DRY SOIL.

Shleefa is an outpost of the Lebanon Station in Syria, situated to the northwest of Baalbek, across the wide plain of Cœlo-Syria. It is built upon a rocky slope projecting from the Lebanon range. Although so near these majestic mountains, the village gains nothing from Lebanon's pure waters or comparative political freedom, for not a drop of water springs from the dry, rocky soil, and the villagers are under the tyrannical rule of the Baalbek officials, political leeches, who drain every artery of possible gain.

Recently one of the Zahleh missionaries visited the dusty, rambling collection of stone houses, walls and areas called Shleefa. Not a drop of water had touched the earth for four months. Dirt and dust indescribable in its make-up covered the place, and each passing gust of wind forced it into eyes and nostrils. Once a roaring whirlwind rushed through the town and in its swirl filled with chaff and dust every corner of the room where the missionary was sitting. If he called for a glass of water, there was brought to him a yellowish-looking fluid, tasting strongly of the reddish soil which had filtered into the jars in their journey by donkey back from a fountain fully two hours distant. Thence is brought all the water of Shleefa for drinking, cooking and cleaning. Great care is exercised in the use of it. When the attendant cook began to wash the dishes he made use of the precious water. The little daughter of the host who was helping quietly remarked, "Do you think you are sitting beside the Bardowny?" (Zahleh's river).

During this week the oppressive tithe gatherer was working his odious schemes. One Milhem Beg, a Maronite Christian (?), had farmed the grain taxes from the government on the basis of collecting twelve and a half per cent. of the crops. But he immediately demanded of the hard-working farmers fourteen per cent. After a large part had thus been paid, a few daring spirits in Shleefa, led by a Protestant young man, refused to pay more than the government rate. And strange to relate, they won their case before the Baalbek authorities. But if they succeeded here it was as the merest gleam of light in a vast firmament of darkness. Add now to this double picture of drought and oppression a corresponding spiritual lack of every element of true religion. The souls and spiritual prospects of the villagers are absolutely surrendered to the priests, and there the matter ends. They never read the Bible, religious conversation has an unfamiliar sound, and they soon drop back to talk of donkeys, crops and oppression. The grand truths of Christianity have no real place in their thought. God as a present help in trouble is unknown. The spiritual soil is as dry and as full of polluted dust as the ground about them.

The question then arises, "Can there any good thing come out of Nazareth?" The reply is at hand, "With God all things are possible." He is using His own means to water the hard soil of human hearts in Shleefa. The Protestant school, the only one, is making evident impress, and each year some one goes to the boarding institutions at Sidon or elsewhere. Some souls are really enlightened, but remain nominally in their former church connections. The Protestant community is small but select.

As the missionary administered the sacrament of the Lord's Supper on this occasion, he had the extreme satisfaction of looking into the faces of four young men, as choice specimens of young manhood as could be desired. One of them is known throughout the district for his sterling integrity and absolute truthfulness. The other three are in college, preparing for future usefulness. One of them, whom his principal at school described as "superior," has shown his Christian spirit this summer by organizing a society against swearing and useless talk, and even persuaded a hard drinker, a dissolute fellow, to sign the pledge and helped him to keep it. These four young consecrated church members are a positive answer to the insidious questionings of discouragement and unbelief. Their work and influence are bound to effect a change in the spiritual condition of that needy district. May God's mercy bless the people of Shleefa.

Geo. C. Doolittle.

TO WHOM DOES THIS APPEAL?

I have a plea to make for two single women workers for Taiku that I wish the readers of WOMAN'S WORK FOR WOMAN would take and pray about, presenting the facts in their own churches or wherever they will do the most good. I wish there might be a missionary society just like the one I used to be acquainted with, full of young, earnest, consecrated workers to whom the message might come as a direct appeal.

Since coming to Taiku four years ago there has been no lack of opportunities for a grand work among the women. The work has moved slowly on account of sickness and lack of workers.

One young woman assigned to our station thought it would be too lonely. Miss Nourse was with us from January to September this past year, and seemed happy in her work, endearing herself to the Koreans, but "a young man he would a-wooing go," and he came down this way and persuaded her to leave. I suppose we would be welcomed in any house in Taiku, but we have rather confined our visits to the homes where we are especially invited, and that has usually kept us pretty busy, with our other work. There is now a Bible class of about eight women meeting once a week, all of whom profess Christianity, and last Sunday two of these stood up, and by a public confession of their sins and acknowledgment of Christ as their personal Saviour, became catechumans.

Yesterday was the day for the regular Bible class, and it was encouraging to see how one of these women had already begun work, by bringing a neighbor to the class. She had been preaching to the woman, and persuaded her to throw away her spirit worship and worship the only true God. Both of them with faces all aglow said, "We are friends, and we are going to get together and read and study the Bible."

On Mr. Adams' last trip of about nine days to the country, there were no less than three of the places where he stopped asking about Miss Nourse and wanting her to come and teach the women. And one old man, when he heard that she had gone to Seoul, and was married and would not come back again, exclaimed, "Why didn't she remain as she was until she had grown old and died."

We are planning to have our first winter Bible class with these Korean women from the country districts about the 8th of February.

At our last annual meeting we thought it best not to press our claim this year for one single woman worker, on account of the isolation of the place, but instead it seemed better to make an earnest appeal for the coming year that two young women be sent together.

Pray that the call may reach the very ones whom the Lord intends should labor for Him in this needy field, for the harvest truly is plenteous, but the laborers are few. In His name,

Nellie Dick Adams.

TAIKU, Korea, December 5, 1901.

"MUSIC FROM FOREIGN MISSION FIELDS."

Under this attractive title, Belle M. Brain has arranged, and the United Society of Christian Endeavor has published, an interesting collection of native airs, to be used in missionary programmes. There is an Arabic jubilee hymn, set to fit "Hark, the Herald Angels Sing." There are Chinese, Brazilian, Cuban, Hawaiian and Hindustan airs set either to the vernacular or to English words.

A Japanese air goes with:

Thine are all the gifts, O God,
Thine the broken bread,
Let the naked feet be shod
And the starving fed.
Let Thy children by Thy grace
Give as they abound,
Till the poor have breathing space
And the lost are found.
Wiser than the miser's hoards
Is the giver's choice;
Sweeter than the song of birds
Is the thankful voice.

We commend this collection to bands and societies.

SINCE LAST MONTH.

ARRIVALS:

Nov. 9, 1901.—From Mexico, Mr. and Mrs. W. E. Vanderbilt. Address, Williamsport, Indiana.

Dec. 3, 1901.—From Furrukhabad, India, Dr. and Mrs. Jas. Alexander. Address, 1390 Webster St., Oakland, California.

From Mexico, Miss Jennie Wheeler. Address, 1631 R St., Washington, D. C.

Dec. 27, 1901.—From Seoul, Korea, Rev. and Mrs. S. F. Moore, San Francisco. Address, temporarily, in care Smith's Cash Store, 25 Market Street, San Francisco, Cal.

Dec. 30, 1901.—From Korea, Dr. and Mrs. C. H. Irvin. Address, 110 West 2d St., Mansfield, Ohio.

DEPARTURES:

Dec. 28, 1901.—For Barranquilla, Colombia, Mrs. Ed. H. Ladd.

Jan. 4, 1902.—For India, Miss Grace L. Enright.

RESIGNATIONS:

Dec. 1, 1901.—Siam, Mr. and Mrs. Archie McKee.

DEATHS:

Dec. 27.—Rev. George Leck, of small-pox, at Syen Chyun, Korea.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month and prayer-meeting third Tuesday, each beginning at eleven o'clock. Visitors welcome.

February.—Prayer Union.—*Our Treasury.*

THE Thirty-second Annual Assembly of the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, will be held in the city of Cleveland, Ohio, April 23 and 24, 1902. Full information will be given in March magazine.

TREASURER'S books at headquarters close April 20.

PRESBYTERIAL treasurers will note that money from Sunday-schools should be sent direct to the Board of Foreign Missions.

BLANKS for annual statistical reports will be received by the presbyteries during this month. Return them promptly according to directions given.

THE message from our president in January number, and whose name was inadvertently omitted, may be had free in leaflet form by addressing headquarters.

BANDS need not, may not, *must* not contribute to C. E. missionaries. These missionaries, together with the C. E. societies which support them, were adopted by the parent society at the special request of the Board of Foreign Missions. We did not relinquish any of our regular work when we took them, and for the support of our regular work we look now, as always, to the Auxiliaries and Bands. For special work for Bands see page 5 of Report of the Young People's Department, or write to Mrs. J. A. Bogardus, Special Object Secretary.

Rev. and Mrs. C. A. R. Janvier are warmly welcomed in Philadelphia, where Mr. Janvier has accepted the pastorate of Holland Memorial Church. Their enforced absence from India appears to intensify their love for it, and not only the people who have called him, but our whole city should be brought to a higher sense of responsibility by reason of his dwelling among us.

PERHAPS there is no happier missionary at the opening of the year than Dr. Mary H. Fulton, Canton. She writes that her heart's desire has been realized, that her brother, Rev. A. A. Fulton, upon his return to China, placed the money in her hand from a friend in America, with which the first medical college for women in the Chinese Empire will now be built, and her medical class be well housed. Let *us* rejoice and be grateful with her.

THE helps for the present course of study are now complete. *Via Christi*, cloth bound, 50 cts., postage 8 cts.; paper, 30 cts., postage, 6 cts. *Missions in All Lands*, 10 cts., very desirable for leaders; and the *Perry Pictures*, 25 cts. for the set of twenty, beautifully illustrating the lessons.

NEW leaflets for February: *Ancestor Worship in China*, 1 ct. each; *Medical Work in China* (illustrated), 2 cts. The recently revised *Historical Sketch of China*, 10 cts., and our stock of China leaflets, are all valuable.

THOSE who are planning for Young People's conferences may be interested to learn of one recently held in Philadelphia Presbytery by the young people. The meeting was held on Saturday afternoon. From 3 to 4 o'clock there was a rally of the younger Bands and Juniors; 4.30 to 5.15 three round table conferences were held, one on executive and finance, one for Junior workers, one for secretaries. Many bright, practical suggestions were made. At 5.25 a devotional service, its keynote, *In Trust with the Gospel*, prepared the way for a consideration of our organization, our two fields, Philadelphia Presbytery, and the special works supported by our young people. A chain of prayer closed the session.

A light supper was served and after devotional services, Mr. Robt. E. Speer brought a most inspiring message concerning "The Place of Foreign Missions in the Plan of God." He also gave very helpful words during the conference following, which consisted of three half-hours on Prayer, Study, Giving. A quiet half-hour closed the session. A limited number of programmes still remain and may be

had for the asking by those who desire them.

Never omit *Over Sea and Land* when canvassing for WOMAN'S WORK! It contains Junior C. E. topics, Band programmes and helpful information on the monthly study of countries. 35 cts. single, 25 cts. in clubs of five or more. Address, 503 Witherspoon Building, Philadelphia.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

THE Thirty-first Annual Meeting of the Woman's Presbyterian Board of Missions of the Northwest will be held in the First Congregational Church, corner 19th and Davenport Streets, Omaha, Nebraska, April 23 and 24. A fuller notice with instructions will be in the March magazine. It is not too early to begin planning for your delegates.

OUR treasurer's report—do you ever read it?—may look dry, but if the history of many of the gifts were known it would appear "a nest where sweets compacted lie." One presbyterial treasurer tells how one of them grew: "One of our ladies said she would give $25 if the society would raise another as a thank offering, and this $50 is the result. Isn't it good?"

AS in January two weeks, so one week in February will be spent by the Field Secretary in Michigan, attending the mid-winter meeting of the Detroit Presbyterial Society, and group meetings in Detroit, Monroe and Saginaw Presbyterial Societies.

REPORT blanks with invitations for societies and officers will be in the hands of the presbyterial secretaries when this notice is read. Will the secretaries *please* notice and follow the directions which accompany each package. It will save an immense amount of needless work here if they do.

TWO weeks in February will be spent by the Field Secretary in Peoria Presbytery, visiting among the churches.

WE hope that all the societies are giving *some* time every month to the "United Study of Missions." If you failed to begin in January, start now. There are but six lessons covering the eighteen centuries before Carey. You will need them as a foundation for the United Study of succeeding years. The text-book *Via Christi*, cloth, 58 cts.; paper, 36 cts.; *Earliest Missions in All Lands*, 10 cts.; *Two Thousand Years Before Carey*, $1.50; *Set of Perry Pictures*, 25 cts. (these prices include postage), and we hope to add a set of maps—can all be obtained from the W. P. B. M., Room 48, Le Moyne Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE Thirty-second Annual Meeting of the Women's Board of Foreign Missions of the Presbyterian Church, New York, will be held on Wednesday, April 9, at 156 Fifth Avenue, in accordance with the decision reached last April in Boston to hold a meeting for business only every alternate year. It was thought wise to make this experiment owing to the tax upon the societies of entertaining so large a body annually. It was suggested that the presbyterial societies this year make their Annual Meetings of greater interest if possible, and that each society strive to be represented there. Delegates will be warmly welcomed at headquarters, and it is hoped that there will be a good representation from those societies near enough to New York to make it possible to attend a short session without much inconvenience.

IT is good to think of Dr. Mary Burnham back in her hospital in Chinanfu, though the letter which has recently been sent out to the Bands gives a vivid idea of how much there is to be done there to get the hospital back into good working order. The loss of all her instruments is a most serious one, and she was not able to secure new ones while in Japan. The Y. P. S. C. E. of Hudson and North River Presbyteries have also had a most interesting letter from their missionary in Syria, Mr. Jessup, telling of the organization in Zahleh of a C. E. Society among the men and another among the women. Mr. Gilman writes of the progress of the work in Hainan, and this letter, full of information in regard to the work there, has been sent to the Utica C. E. Societies, as Mr. Gilman especially represents them on the foreign field.

IT is with sincere regret that we have accepted the resignation of Mrs. Thomas Denny from among our secretaries for foreign correspondence; for ourselves, because we lose her advice and companionship, and for her correspondents, who will miss the cheer and helpful stimulus of her letters and constant remembrance. We are glad to say that Miss Ellen Ward, at one time in charge of the girls' school in Peking, will assume the correspondence with our missionaries in East and West Shantung, while that with our missionaries in the Canton, Hainan, Central China and Hunan Missions has been assigned to Miss Mary Cochran. Mrs. William Adams Brown will correspond with our missionaries in Persia and Mexico. Both Miss Ward and Miss Cochran have the advantage of a personal acquaintance with most of their correspondents, Miss Cochran having recently visited her two brothers, who are among our workers in China.

AS the time for the Annual Presbyterial Meetings draws near it is well for those who were in Boston last April to remember some of the excellent suggestions in regard to such meetings made at the conference by Miss Adams of Long Island Presbytery. One feature which she advocated was the presentation of a report from each society in such a manner that it could be heard, the delegates giving attention to that point, and thus greatly increasing the interest. Miss Adams made her presbyterial meeting sound most attractive and useful, and would no doubt be glad to answer any inquiries that would help others. Cayuga also has held some excellent sessions, and New York is carrying out some new ideas this year. Would not a little correspondence

between the officers of the different societies be helpful and suggestive? And it might lead to an interchange of visits, as it has in one case at least. This is the year in which to make the most possible of the Annual Presbyterial.

ONLY two months to the close of the fiscal year! When this number of the magazine reaches the societies the blanks for the gathering of information for the Annual Report will be in the hands of the officers of all societies. We would ask their careful and prompt attention to them, as an accurate report cannot be obtained unless each society does its share. Will each individual ask herself if she has done what she can for this great cause of helping others to know what is so precious to us—the love of Christ! The indifferent and thoughtless among the members of the church are working against the spread of His gospel just as surely as those outside who actively oppose this work.

LEAFLETS.—For February meetings: *Historical Sketch*, 8 cts.; *Question Book*, 5 cts.; *Illustrated Programme on China, Illustrated Programme on Hainan, Chinese Burden Bearers, Foot-Binding in China*, 1 ct. each; *Home Life in China, John L. Nevius, Two Object Lessons in Chinese and Laos Christianity, Home Life in Hainan*, 2 cts. each; *Ling Te's Letter, Reasons for Thankfulness*, 3 cts. each.

From Northern New York.

WE are very glad to announce that the committee has accepted a most cordial invitation from the ladies of the Presbyterian Church, Sandy Hill, N. Y., the Rev. C. D. Kellogg, pastor, to hold the Thirtieth Annual Meeting of the society with them. The meeting will be held the third Wednesday and Thursday, on April 16 and 17. A fuller announcement in regard to the arrangements of the meeting will be given in the next issue of WOMAN'S WORK.

We would bespeak for the coming Annual Meeting a place in our prayers, not only at the monthly meetings, but in our private devotions, that an abundant blessing may be vouchsafed unto us.

JUST too late to be noticed in this column last month, the Endeavorers of the Troy and Champlain Presbyteries received from their missionary, Rev. Mr. Lingle, a most interesting and hopeful letter. It is cause for thanksgiving that Mr. Lingle could report such satisfactory progress in the work at Siang-tan. Copies of the letter were sent immediately to all the C. E. Societies in the two Presbyteries. Any society failing to receive a copy should report the same to Miss Emma DeForest, Fort Edward, N. Y.

WE would again call attention to the Mission Studies, as it is most earnestly desired that as far as possible our Auxiliaries and Young People's Societies shall take up the course of study. Orders for *Via Christi* can be sent to Miss Sarah Freeman, 54 Second Street, Troy, N. Y. Cloth bound, 50 cts.; paper bound, 30 cts. *The Perry Pictures*, to go with Studies, can also be obtained from Miss Freeman at 25 cts. a set. Also the following leaflets: *Hospital Work in Syria*, 2 cts. apiece, 20 cts. per doz.; *What Hast Thou?* 1 ct. apiece, 10 cts. per doz.; *Earliest Missions in all Lands*, 10 cts.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE committee appointed to prepare the programme for our "silver anniversary" will work hard to make this a memorable occasion. Is *your* society planning to send a delegate to this meeting? If not, will you not begin now? It is not too early to get to work and it can be done, if you go about it in dead earnest. Think what it would mean to the work if we could have a representative from each auxiliary. Would it not be feasible, where societies are small and means not large, for several to unite and send some one who would herself be filled with the good things provided at this feast and who would also come home with a supply for those who sent her? We believe it would pay. Try it.

HERE comes the treasurer again to urge members of societies to send in their gifts early this year. In vain she may plead, in vain presbyterial treasurers send out letters to local treasurers reminding them of the short time yet remaining until the close of the fiscal year; of what avail is it that all of these officers do their utmost if *you* and *you*, my dear sisters, members of this or that society, fail to meet your pledges? Do not think this a matter of little or no importance, or delay sending in your money until the last moment or perhaps, by putting off, not send it at all!

THERE must be an advance almost everywhere throughout our territory if we would not come up to our Annual Meeting, our silver jubilee, with shamefacedness on account of a shortage in our receipts.

ANOTHER letter from Mrs. McClure, bright and cheery as usual. She is looking for, with much supplication, the outpouring of the Holy Spirit on the people of her chosen field. May we not count it a privilege to join our petitions with hers for such a shower as has fallen on Japan?

ALSO word from Miss Barrett, our very newest missionary. She writes from Seoul, tells of her journey from the mother country, some of her impressions of her new home, and seems in excellent health and spirits. She is working hard at the language and longs to see the day when she can tell the story of Jesus and His love to the receptive Koreans. Pray for her that she may learn readily.

WE would ask the workers within our territory to send to headquarters for the *Year Book of Prayer* and other publications, and not send to WOMAN'S WORK. We have added to our stock, by purchase, the following excellent literature: *Year Book of Prayer, 1902*, 10 cts.; *Via Christi*, cloth, by mail, 60 cts.; paper, by mail, 35 cts.; *Philanthropy in Missions*, 25 cts.; *Earliest Missions in all Lands*,

10 cts.; this is especially adapted for Young People's Societies, and as a supplementary book of reference where *Via Christi* is used; *Medical Missions in Syria* (new), 2 cts.; *Brother Brown and his Gifts*, 1 ct.; *The Haystack Prayer-Meeting*, 2 cts.; *Wm. Carey, the "Shoemaker Missionary,"* 2 cts.; *What Hast Thou?* (for praise or thank-offering meetings), 40 cts. per 100. For the February topics: *Historical Sketch of Missions in China*, 10 cts.; *Questions and Answers*, 5 cts.; *Foot-Binding*, 1 ct.; *Infanticide*, 1 ct.; *Two Object Lessons in Chinese and Laos Christianity*, 2 cts.; *Child Life in China*, 2 cts.; *Home Life*, 2 cts.; and others we have not space to mention.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

ANNUAL MEETING.—The coming Annual Meeting promises to be the most attractive in our history. With three, possibly four, of our own missionaries present to tell of their labors on the field; with the best reports of organization and endeavor ever recorded; with, we hope, the largest grand total on the balance sheet; with largely increased subscription lists to our magazines; with a quickened interest in the study of missions—does this not promise enough material to insure an enthusiastic meeting?

The Annual Meeting will be held in the Calvary Presbyterian Church of Portland, Oregon. This is central, and we hope for a large delegation from every quarter of our territory. It is not too early for societies to plan to send a delegate. Announcements regarding railroad rates, entertainment, etc., will appear in the next issue of this magazine.

QUESTIONS.—The "Questions" sent out last year by this Board proved so mutually helpful that the same plan will be followed this year. These questions cover the different departments of our work and are relative to the securing of the most efficient methods of conducting it. Last year presbyterial societies found them very valuable topics for discussion at their Annual Meetings, local societies took a lively interest in them, while the officers at headquarters were encouraged and helped by the united opinions of their constituents.

BANDS AND JUNIOR SOCIETIES.—Under the efficient leadership of our new Band Secretary, Mrs. C. R. Templeton, there is an awakened interest among the children. Reports are coming from all over the territory of newly organized societies and revival of old ones. Presbyterial and local presidents are urged to assist Mrs. Templeton in pushing this important department.

We depend upon the children for the missionary workers of the next generation. They are therefore of great significance and we welcome them into the ranks with joy. Young people must come to the front as the old pass away.

NEW AUXILIARIES AND BANDS.

KANSAS.

Coldwater, Y. P. Study Class.
Smith Centre, Y. P. Mission Bd.

MISSOURI.

Kansas City, W. M. S., Fourth Ch.

PENNSYLVANIA.

Grove City, Apple Blossoms Bd.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Dec. 1, 1901.

[PRESBYTERIES IN SMALL CAPITALS. *THANK OFFERING.]

BALTIMORE.—Annapolis, S.C.E., 4.56; Baltimore, Babcock Mem'l, 33.66; Boundary Ave., 24.70; Central, 40; Waverly, 4.50; Chestnut Grove, 3, S.C.E., 5; Deer Creek, Harmony, 21.46; Emmittsburg, S.C.E., 8.19; Hagerstown, 10; Taneytown, 111.50, $266.57

BLAIRSVILLE.—Beulah, 7.25; Blairsville, 22.08; Braddock, 1st, 10, Y.L. Circle, 8.30; Cresson, 10; Derry, 12.20, S.C.E., 25, S.C.E. Jr., 3; Greensburg, 1st, 55; Westm'r, 3, S.C.E., 30, S.C.E. Jr., 3.50; Irwin, 7.30, S.C.E., 20; Johnstown, 1st, I-Will-Try Bd., 15.82; Laurel Ave., 17.82; Manor, 4; Murrysville, S.C.E., 15; New Alexandria, 10; New Kensington, 20; Parnassus, 22.49, S.C.E., 15; Pine Run, 7.83, S.C.E., 3.50; Plum Creek, 7, S.C.E., 20; Poke Run, 8.07, Silver Links, 2.50; Windber, 13.15, 398.91

CHESTER.—Avondale, 6, S.C.E., 11; Berwyn, 10.50, Mustard Seeds, 3; Chester, 1st, 5; 3d, 13; Coatesville, 20; Downingtown, 3.82; Fagg's Manor, 17.75, S.C.E., 6.50, S.C.E. Jr., 6.50; East Whiteland, 10; Great Valley, 25; Honey Brook, 75; Lansdowne, 58.90, S. E. Howard Circle, 5, Y.P. Ass'n, 5, Helpers, 7.50; Media, 63.45; New London, 5.50; Oxford, 1st, 112; Ridley Park, Dewdrops, 8; Wayne, Grace Mem'l, Aux., 4.50, S.C.E., 21, Helen Newton Circle, 5, Boys' Club, 3.25; W. Chester, Westm'r, 113.26, Y.L. Circle, 16, 641.43

HUNTINGDON.—Alexandria, Y.P.S., 3; Altoona, 1st, 10, Mission Gardeners, 5; Clearfield, *82.60; Hollidaysburg, 100; Lewistown, S.C.E., 25; Lower Spruce Creek, 10; McVeytown, S.C.E., 5; Mt. Union, *8.50; Osceola, 20; Phillipsburg, 5; Pine Grove, 18.55, S.C.E., 3.26; Sinking Creek, 25, L.L. Bearers, 1; Tyrone, Moore Circle, 52.96, L.L. Bearers, 1.50; Williamsburg, S.C.E., 11, 392.37

KITTANNING.—Apollo, 33.92, Hopeful Bd., 1.40, Faithful Workers, 2.18; Appleby Manor, 2.50; Currie's Run, S.C.E., 21; Elderton, 5.40; Glade Run, 12; Gilgal, 6; Indiana, 109.50, S.C.E., 10; Kittanning, 185; Marion, 7.85; Mechanicsburg, 8; West Glade Run, 25, 429.75

NORTHUMBERLAND.—Bloomsburg, 33; Buffalo Cross Roads, S.C.E., 10; Danville, Grove, 31.93; Mahoning, 24.60; Lewisburg, Y.W.S., 5, Workers, 5; Lock Haven, Y.W.S., 64; Mifflinburg, Earnest Workers, 11; Milton, 52.84, Y.W.S., 26; Muncy, 6.35; Orangeville, 2; Renovo, Y.L.S., 8; Sunbury, 20; Trout Run, 6.50; Washington, 17; Williamsport, 1st, 44, Richard Armstrong, 15, S.C.E., 10; 3d, 17.18; Bethany, S.C.E., 2.50; Covenant, 93, Y.W.S., 54.16, 561.06

PHILADELPHIA.—East Park, S.C.E., 40

PORTSMOUTH.—Felicity, 5.25; Portsmouth, 1st, 8.30, 13.55

SHENANGO.—Centre, 5.50; Harlansburg, 12; Leesburg, 7.25; Mahoningtown, S.C.E., 20, S.C.E. Jr., 5; Mt. Pleasant, 30; New Brighton, *33; New Castle, 1st (*8.59), 19.26, Mizpah Circle, 5; Central, 10.45; Sharon, 10; Slippery Rock, S.C.E., 25; Unity, 12, 194.46

YADKIN.—Aberdeen, 1.00

MISCELLANEOUS.—Wyandot, O., Mrs. Esther C. Junkin, 5; Interest on Investments, 461.20; Interest on Deposits, 82.60, 548.80

Total for December,	$3,448.30
Total since May 1, 1901,	37,443.74

MRS. JULIA M. FISHBURN, *Treas.*,

501 Witherspoon Bldg., Philadelphia, Pa.

Jan. 1, 1902.

The Aux. Soc. of Bethany Ch., Newark, N. J., has sent a "Wonder Bag" to Miss Foster, Miraj, India.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Dec. 20, 1901.

* Indicates gifts for China Memorial; † for Hainan Ice Plant.

BLOOMINGTON.—Clinton, C.E., 200; Champaign, Mr. and Mrs. Chas. A. Gunn, 12.50, $212.50

CAIRO.—DuQuoin, 8, *10.45, 18.45

CHICAGO.—Austin, 24; Chicago, Calvary Ch., C.E., 10; Central Pk., 5.50; Bethlehem Chapel, C.E., 3; Brookline Pk. C.E., 5; 1st, 460.75; 2d, 36.75, C.E., 12.50; 6th, 13; 9th, C.E., 5; Englewood, 1st, C.E., 8.34; Hyde Pk., 37.50; Lake View, 27.55; Olivet Mem'l Ch., 5; Ridgeway Ave., 2.54; South Side Tabernacle Ch., 6.65; Woodlawn Pk., C.E., 25; Edgewater, 6.50; Kankakee, 16; Lake Forest, 331.50, Steady Streams, 35.92, Y.P.S., 20.40; Manteno, 6.50; Morgan Pk., 13.62, *4.51, †4.51; Oak Pk., 38.25; Peotone, 10.80; Homewood Ch., 2; Income from Real Estate, 13.58; Anon., 8, 1,200.17

COUNCIL BLUFFS.—Council Bluffs, 1.17, †2; Audubon, 8.88, C.E., 4.40; Carson, 16; Casey, 4, †1; Council Bluffs, 1st, †3; Greenfield, C.E., 2.50; Griswold, 3.50; Guthrie Center, 3.20, C.E., 10; Logan, 2.50, C.E., 2.50; Menlo, 7.70, C.E., 10; Missouri Valley, 11.10, †3, C.E., 5.42; Neola, 2, †1; Hardin Tp. Ch., 2.50; Shelby, 2.50, †1.50; Woodbine, 10.65, †3.50, 125.52

DENVER.—Denver, 1st Ave., C.E., 8.50; Central Ch., 51.86; Highland Pk., 3.60, C.E., 7.50; Hyde Pk., 4; North Ch., 6.65; S. Broadway, 6; 23d Ave., 37; Westm'r Ch., 7.50; York St., C.E., 1.25; Elizabeth, 1.75, 135.61

DULUTH.—Duluth, 1st, 53; Bethel Ch., 2.50; Glen Avon, 10.20; Otto Creek Ch., 2.50; Lakeside, Irwin Soc., 22.58, C.E., 4.50; Sandstone, *5; Two Harbors, 18.80, 119.08

FREEPORT.—Argyle, 109; Belvidere, 57.52; Freeport, 1st, 80.50; Harvard, 2; Oregon, 7.15; Rockford, 1st, C.E., 17.01; Winnebago, 21.89, 295.07

GRAND RAPIDS.—Evart, 5.25; Grand Rapids, 1st, 10; Immanuel Ch., 5.75; 3d, 8.45; Westm'r Ch., 13.11, C.E., 8.75, Jr. C.E., 73 cts., Y.W.S., 7.50; Hesperia, C.E., 5; Ionia, 5.62, C.E., 4.54; Ludington, 2, 76.70

GREAT FALLS.—Great Falls, 11.85

HELENA.—Bozeman, 14.90

INDIANAPOLIS.—Bloomington, 12.83; Franklin, 40; Hopewell, 8; Indianapolis, 1st, 274.79, C.E., 30.02; 2d, 100, Y.L.S., 100, King's Daughters, 50; 4th, 19.30; 6th, 3.80; Mem'l Ch., 36.65, Junior Partners, 13; Tabernacle Ch., 84 30; 7th, 18; Spencer, 6.50; Whiteland, 4.80, 801.99

IOWA.—Bloomfield, †1.10; Burlington, 1st, †17.75, King's Children, †1.27; Ft. Madison, †1; Keokuk, Westm'r Ch., †2; Middletown, †1; New London, †1; Troy, †1; Wapello, †1; West Point, †1, 28.12

KALAMAZOO.—Buchanan, 2.75; Decatur, 1.50; Edwardsburg, C.E., 1.20; Niles, C.E., 5; Paw Paw, 3; Plainwell, 5, C.E., 5; Richland, 19.91, C.E., 1.21; Schoolcraft, 2; Sturgis, 4.85, C.E., 7.80; Three Rivers, 4.87, 64.09

KEARNEY.—Central City, 14, C.E., 11.25; Cozad, 1, C.E., 1.55; Fullerton, 9.75, C.E., 10.69; Gibbon, 2; Grand Island, C.E., 1.55; Kearney, 12, C.E., 3.50; Lexington, 3.80, C.E., 6; Litchfield, 1.75, C.E., 4.11; North Platte, 8.75, C.E., 9.10, Jr. C.E., 3.50; Loup, 1.35; Ord, C.E., 4; Shelton, C.E., 5; St. Paul, 1.20, C.E., 1.75; Wood River, 9.30, 126.90

KENDALL.—Idaho Falls, Little Gleaners, 12.50; Malad City, 2, 14.50

LA CROSSE.—La Crosse, C.E., 10.64; New Amsterdam, 5, 15.64

LAKE SUPERIOR.—Calumet, 9; Iron Mountain, 10; Manistique, 85; Marquette, 15, *8.50; Lake Superior Bd., 20, C.E., 20; Sault Ste. Marie, 10, 177.50

MADISON.—Baraboo, 7; Janesville, 18, C.E., 4; Kilbourn, 3.25, C.E., 10; Lima Center, 5; Madison, 13; Portage, 3; Poynette, 16; Prairie du Sac, 4; Richland Center, 1; Reedsburg, 5, 89.25

MANKATO.—Kasota, 5; Le Sueur, 4.18; Winnebago City, 10; Worthington, 30.15; Pbyl. Off., 25, 84.33

MATTOON.—Assumption, 51.43; Ashmore, 8.40, C.E., 5; Kansas, 21.30; Palestine, 6; Paris, 89.50; Shelbyville, 13, C.E., 8.64; Tower Hill, 2.50, C.E., 2; Toledo, 6; Tuscola, 11; Vandalia, 6.25, 231.02

MILWAUKEE.—Milwaukee, Calvary Ch., 10, C.E., 8.60; Grace Ch., 6; Immanuel Ch., 170; Westm'r Ch., 3.75; Ottawa, 2, C.E., 4; Racine, 40; Somers, 13.40, C.E., 4.19; Waukesha, 10, 271.94

MINNEAPOLIS.—Minneapolis, 1st, Y.W.S., 38; Franklin Ave. Ch., 4.20; Grace Ch., C.E., 2; Highland Pk., 15.27, Sunshine Bd., 2, King's Messengers, 8; House of Faith Ch., 5; Oliver Ch., C.E., 7.90; Westm'r Ch., 66.50, C.E., 37.50, 186.37

OMAHA.—Anderson Grove, C.E., 74 cts.; Bancroft, 2; Bellevue, 11.23, C.E., 5; Craig, 4.07; Divide Center, 12.25; Fremont, 10, C.E., 3.75; Omaha, Castellar St., 9.20, C.E., 50 cts.; Clifton Hill, 2, C.E., 1; 1st, 42.78, C.E., 18, Individual Givers, 48.40; 2d, 7.20, C.E., 2.86; Knox Ch., 7.50, Royal Blues, 10; Lowe Ave. Ch., 10, C.E., 3; Westm'r Ch., 17, C.E., 8.40; Omaha Agency, C.E., 10 cts.; Osceola, 7.16; Schuyler, 3.42; Silver Creek, 3.83; S. Omaha, 5.20; Tekamah, 10.30, C.E., 10, Jr. C.E., 1.15; Marietta Ch., 3.20; Waterloo, 3.20, 284.44

OTTAWA.—Aurora, 5; Elgin, 3.50; Grand Ridge, 3; Kendall, Aux Sable Grove Ch., 8; Mendota, 26; Morris, 17; Oswego, 3; Ottawa, 25; Rochelle, 4.54; Streator, 12; Troy Grove, 1.88; Waltham, 7.50, 116.42

PEMBINA.—Crystal, C.E., 2.75, Jr. C.E., 1; Cavalier, Bequest of Mr. John Mountain, 50, 53.75

PETOSKEY.—Boyne, 1.88; Cadillac, 1.75; East Jordan, 9; Lake City, 2.75; Mackinaw, 2; Petoskey, 25.50, 42.88

PUEBLO.—Canon City, 5, C.E., 5; Colorado Springs, 1st, 31.25; 2d, 5; Florence, C.E., 5, Jr. C.E., 5; Hilltop, 5.75, C. E., 4.50; Monument, 1.25; Pueblo, 1st, 12.50, C.E., 11.25, Helpers, 3.75; Mesa Ch., 12.50, C.E., 18.75; Westm'r Ch., 3.75, C.E., 3; Trinidad, 3, 136.25

RED RIVER.—Hallock, 10; Warren, 3, 13.00

ROCK RIVER.—Albany, 1.80; Aledo, 12.27, *20; Alexis, 2.75; Dixon, 5; Edgington, 23, C.E., 12.50; Garden Plain, 10.72; Geneseo, 4.16; Hamlet and Perryton, 10; Morrison, 5; Newton, Earnest Workers, 41; Norwood, 17; Princeton, 28.15; Pleasant Ridge, 4.50; Peniel, Joy Ch., 2.50; Rock Island, Broadway Ch., 8.43, Ruth's Bd., 6.25, Busy Bees, 4; Viola, 1.95; Woodhull, 5.88, 226.86

SAGINAW.—Alma, College C.A., 19.40; Bay City, 6.81, Jr. C.E., 1; Mem'l Ch., 2.50, C.E., 2; Saginaw, Warren Ave. Ch., 10; Immanuel Ch., 2.08; West Bay City, Westm'r Ch., 25, 68.79

ST. PAUL.—Hastings, 7, Busy Bees, 10.42; St. Paul, Central Ch., 11; Dayton Ave. Ch., 52.17, Jr. C.E., 10; House of Hope Ch., 37; Macalester, 10.45; 1st, C.E., 8; St. Croix Falls, C.E., 3, 149.04

SOUTHERN DAKOTA.—Bridgewater, 11, C.E., 5, Bd., 2; Canistota, 10, C.E., 2; Lake Andes, 2.20; Hurley, 5; Kimball, 1.70; Scotland, 16.50; White Lake, 5, 60.40

WATERLOO.—Ackley, C.E., 5; Aplington, C.E., 2; Clarksville, C.E., 1.50; Marshalltown, C.E., 13.80; Toledo, C.E., 6.25; Tranquility, 4.25, 32.80

WHITEWATER.—Aurora, 4; Clarksburg, 3.50; College Corner, 10; Connersville, 7.50; Greensburg, 39.30, Jr.C.E., 4.50; Harmony, 2.50; Kingston, 12; Lawrenceburg, 4.96, Jr. C.E., 1.78; Liberty, 2.50; Providence, 17.50; New Castle, 3.50; Richmond, 45; Rising Sun, 13.25; Rushville, 12.50; Shelbyville, 12.50, 196.79

WINNEBAGO.—Appleton, 33, C.E., 25, Crandon Bd., 3.77; Fond du Lac, 12.25, C.E., 5; Green Bay, 2.50; Marinette, 16.80; Marshfield, 12.50; Oconto, 16, C.E., 15; Omro, 4, C. E., 1.50; Oshkosh, 4; Shawano, 5; Stevens Point, 7, C.E., 7.50, 170.82

WINONA.—Albert Lea, 51, College, 2.75; Chatfield, 9.50; Cummingsville, 5; Kasson, 3, C.E., 10; Rochester, 10; Winona, 6, 97.25

MISCELLANEOUS.—Catonsville, Md., Mrs. Alice M. Kerr, 25; Marshall, Mich., Miss Laura T. Haskell, 50 cts.; Sale of Real Estate, 78.13, 103.63

Total for month,	$6.054.62
Total receipts since April 20,	$26,024.28

MRS. C. B. FARWELL, *Treas.*,

Room 48, LeMoyne Block, 40 Randolph Street.

CHICAGO, Dec. 20, 1901.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for December, 1901.

* Indicates Praise Offering.

BINGHAMTON.—Binghamton, 1st, 92.50, Willing Workers, 25; Marathon, 1st, C.E., 2; Nichols, 1st, Jr. C.E., 5; North, Miss'y and Benev. Soc., 2.50, $127.00

BOSTON.—Boston, 1st, 24.65, *28.43, Y.L., 10, *28, Paul Hershey Bd., 4; East Boston, 5, *7.25, C.E., 25, Jr. C.E., 7.50; Roxbury, C.E., 40, Jr. C.E., 5; South Boston, 5, C.E., 10; Scotch, 9; St. Andrews, 10; Brookline, C.E., 25; Fall River, "Busy Bees," 10; Haverhill, 5; Hyde Park, C.E., 12.50; Houlton, C.E., 5; Lawrence, C.E., 12; Lowell, 27, C.E., 12; Lynn, C.E., 12.50; Manchester, Westm'r, C.E., 5; Newport, C.E., 12.50; Newburyport, 1st, C.E., 6.25; 2d, 100; Portland, 5; Providence, 7.50; Quincy, C.E., 6.25; South Ryegate, C.E., 5; Waltham, 6.25; Woonsocket, 2, Bd., 1; Worcester, C.E., 6, 502.58

BROOKLYN.—Presbyterial, 90; Bethany, 10; Central, 6, Y.L.B., 5; Classon Ave., 43.75; Duryea, 40.66, C.E., 7.50; 1st, 12.81; Green Ave., 10, C.E., 3.83; Hopkins St. (German), 4.50; Memorial, 25.66, C.E., 15; Ross St., C.E., 64; 2d, 7.65;

South 3d St., 33; Throop Ave., 100; Westm'r, 22.03; Stapleton, S. I., 1st, Edgewater, 14.58, 426.87

BUFFALO.—Allegany, C.E., 5; Buffalo, Calvary, 50; Central, 14.11; Covenant, 10; East, C.E., 25; Lafayette Ave., 86.48; North, 11.82; West Ave., C.E., 36.50; Lancaster, 5; Olean, C.E., 22.15; Portville, 1.70, C.E., 10; Silver Creek, 11.85; Westfield, 100, 218.52

CAYUGA.—Auburn, Central, 25; Ithaca, 72.18; Port Byron, 10; A Friend, 300, 407.18

CHEMUNG.—Burdett, 4.25; Dundee, 22.50; Elmira, 1st, 24.05; Franklin, 7; Lake St., 20.12; North, 13, Children, 10; Monterey, 5; Moreland, 12.10; Watkins, C.E., 10; Western, 3, 112.12

GENEVA.—Canandaigua, 24, Persia Miss'y Bd., 19.25, C.E., 10, Jr. C.E., 2.40; Dresden, 2.38; Geneva, 1st and North, 8, *36.50; North, Y.L., 5, C.E., 1.91; Gorham, 3.25; Ovid, 15; Penn Yan, 11.50; Phelps, 36.37; Romulus, 2.85, C.E., 5; Seneca Castle, 10; Seneca Falls, 12, C.E., 10, Jr. C.E., 10; Shortsville, C.E., 15; Trumansburg, *19; West Fayette, 1.75; Miscellaneous, 3, 252.16

LOUISVILLE, KY.—Hopkinsville, 1st, 20, C.E., 10; Louisville, Covenant, 2; 4th, 2.95; Warren Mem'l, 75, Y.L.G., 100; Owensboro, 22; Pewee Valley, 4, 235.95

NASSAU.—Freeport, 6, Jr. C.E., 8; Glen Cove, 5; Hempstead, 25, Y.L.M. Bd., 3.50; Huntingdon, 1st, Y.L., *12.76; Islip, 12.50, C.E., 13; Jamaica, 15, *7.82; Elmhurst, 33; Oyster Bay, 10; Roslyn, 3.25, C.E., 5; Springland, Springfield Ch., 4.50, 164.33

NEW YORK.—Brick, 675; Central, 63.60, Y.W. Soc., 20, C. E., 124.80, Inter. C.E., 10; Ch. of Covenant, Willing Workers, 5, Babcock Sunshine Cir., 5; Ch. of Puritans, Puritan Guild, 25; 5th Ave., 1,000; 4th, 100; 4th Ave., Y.L.M. Bd., 50; Harlem, 245, Helping Hands Bd., 20; Madison Ave., Y. W.G., 11; Madison Sq., 20; Mizpah Chapel, 9; Olivet, 113; 13th St., 38.40, Jr. C.E., 5.58; University Pl., 3.50; Washington Hts., 30; Westm'r, Jr. C.E., 3; West End, C.E., 50, 2,626.88

ROCHESTER.—Avon, 8.80; East Avon, 10; Dansville, 3.42; Genesco, 20, Jane Ward Miss. Soc., 75; Groveland, 1.80; Lima, C.E., 50; Mendon, 3, Do-What-You-Can Bd., 2; Ogden, 23.50; Pittsford, 3.20; Rochester, Brick, 50; Central, 50; Mem'l, King's Messengers, 25; North, C.E., 8; St. Peter's, 7.84; Third, 29.96; Westm'r, 10, 351.02

STEUBEN.—Almond, 10; Andover, 9.37; Arkport, 3.75; Avoca, 1.50, C.E., 6.25; Bath, 1st, 15; Belmont, 5; Canaseraga, 2.50; Canisteo, C.E., 25; Cohocton, 5; Corning, 1st, 15, C.E., 15; Cuba, 25; Hammondsport, King's Daughters, 10, Jr. C.E., 2.50; Hornellsville, 1st, 52.60; Howard, 7, C.E., 2.50; Jasper, 5; Prattsburg, Jr. C.E., 4, 221.97

SYRACUSE.—Baldwinsville, 22.80; Canastota, 62.71; East Syracuse, 2.45; La Fayette, C.E., 10; Marcellus, 12; Mexico, 22.80; Syracuse, 1st, 56.95, C.E., 51.45; 4th, 49.10; Park, 100, Y.L., 50, 440.26

UTICA.—Clinton, S.S., 25; Holland Patent, C.E., 5; Ilion, 25, C.E., 10; New York Mills, 34; Rome, 85, C.E., 20, S.S., 25; Sauquoit, 21; South Trenton, 12; Utica, 1st, C.E., 30; Mem'l, 19; Olivet, 10; Westm'r, 75; West Camden, S.S. M. Soc., 7; Whitesboro, 10; Westernville, C.E., 20, 433.00

WESTCHESTER.—Brewster, S. E. Center, C.E., 15; Bridgeport, 1st, 14.50; Harrison, C.E., 5; Mt. Kisco, 5; Mt. Vernon, 1st, Miss. Bd., 17.50; New Rochelle, 2d, 26.25; Peekskill, 2d, C.E., 9.50, Jr. C.E., *5; Rye, 108.51; Scarboro, 20; Yonkers, 1st, 70; Dayspring, C.E., 5; Immanuel, 10; Thompsonville, C.E., 17.62, Jr. C.E., 37.50; Westm'r, *28.25, 394.63

MISCELLANEOUS.—Int. on Wheeler Fund, 100; Prayer-meeting Coll., 14.71; Mrs. Mary D. Bradley, 5; "A.," 25; "W.," 3, 147.71

Total for month,	$6,546.12
Total for year,	39,812.44

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending December 24, 1901.

AUSTIN.—Galveston, 4th, 1.50; San Antonio, Mad. Sq., 4; Taylor, 1st, 11, $16.50

HIGHLAND.—Axtell, 6.30; Baileyville, 5; Bern, 18; Hiawatha, 5.25; Highland, 12.50, C.E., 5; Holton, 6.10; Horton, 2.34; Parallel, 2.80; Washington, 4.10, 67.39

LARNED.—Garden City, C.E., 4.36, Intermediate, 2.30, Jr. C.E., 60 cts.; Great Bend, 1; Halstead, 6.10, C.E., 6, Jr. C.E., 2; Hutchinson, 8.25, C.E., 10; Lakin, 1.10; McPherson, 1.95; Pratt, 3; Spearville, 1.45; Syracuse, Mrs. Bicknell, 2, 50.11

NEOSHO.—Carlyle, 2.45; Cherryvale, 1.43; Humboldt, 7.50; Moran, 1.50, Jr. C.E., 10, Mrs. L. F. Jewell, 30, Band, 1; Ottawa, 15; Parsons, Girls' Soc., 24; Richmond, 1.25; Waverly, Band, 8.54; Yates Centre, 6, 108.67

OKLAHOMA.—Guthrie, 2.63; Newkirk, 6.34, Jr. W.L., 2.06; Synodical Soc., 10.60, 21.63

RIO GRANDE.—Deming, 1st, Jr. C.E., 4.25

SANTA FÉ.—Santa Fé, 7.00

ST. LOUIS.—Kirkwood, 4.75, Y.L.M.S., 50, Golden Links, 2.28; St. Louis, Carondelet, 6.35; Clifton Heights, 1.75; Cote Brilliante, Jr. C.E., 1.50; Covenant, 3; Curby Mem., 2.75, C.E., 5; Forest Park, Y.L.S., 28.54; 1st Ch., 100; 1st German, 24.20; Laf. Park, 29.40, C.E., 5; North, 15; 2d, 83; Wash. and Comp. Aves., 125, Y.L.S., 20, Mrs. Stelzle, 6, 513.52

SOLOMON.—Mankato, C.E., 2.00

MISCELLANEOUS.—In Memoriam, 17.00

Total for month,	$808.07
Total to date,	4,174.56

MRS. WILLIAM BURG, *Treas.*,
Dec. 24, 1901. 1756 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions to December 25, 1901.

* Indicates China Relief Gifts.

BENICIA.—Fulton, C.E., 5; Healdsburg, 3; Hupa, *5, 4.75; Mendocino, 10; Napa, 7.50, C.E., 12.50, Jr. C.E., 3; Petaluma, 5; San Anselmo, 11, C.E., 5; San Rafael, 55; Santa Rosa, 40, C.E., 6; St. Helena, C.E., 2.50, Jr. C.E., 50 cts.; Vallejo, 5, Jr. C.E., 2; Presbyl. Coll., 75 cts., $183.50

LOS ANGELES.—Alhambra, 6; Azusa, 25, Sunshine Bd., 2, C.E., 3.75; Spanish, 2; Coronado, 13; El Monte, 2.25; Fullerton, 4; Glendale, 8.30, C.E., 3.50; Inglewood, C.E., 2.05; Los Angeles, 1st, 3; 2d, 25, C.E., 25; 3d, 16; Bethany, 7, C.E., 2.50, Inter. C.E., 3, Jr. C.E., 3; Bethesda, 3, C.E., 5; Boyle Heights, 10; Central, 5, Golden Rule Club, 5.75, Stewart Mem'l, 5; Grandview, 13.85; Highland Pk., 10; Immanuel, 114.35, C.E., 23, Jr. C.E., 3.13, Chinese, Golden Star Bd., 2.50, Morrison Bd., 10.50; Spanish, 1.15, Spanish Mission Sch. Bd., 4.50; Monrovia, 16; National City, 6; Orange, 12, Bradshaw Mem'l Bd., 2.50, C.E., 19; Pacific Beach, 1.15; Pasadena, 1st, 25; Pomona, 5.25, C.E., 11; Redlands, 19.20, C.E., 4.75; Riverside, Arlington, C.E., 6.50; Calvary, 40, C.E., 7.50; San Bernardino, 24.50, C.E., 8.75; San Diego, 20; Santa Ana, 30.80, C.E., 5.75, Little Lights, 65 cts.; Santa Monica, C.E., 5; Tustin, 14.60, Jr. C.E., 1.50; Westm'r, C.E., 7.05, 667.53

OAKLAND.—Alden, 3; Berkeley, 1st, 43.75, C.E., 11.35, Inter. C.E., 3.25; Elmhurst, 2.50; Golden Gate, C.E., 1.25; Haywards, 14.20, C.E., 2.10; Newark, C.E., 5.40; Oakland, 1st, 130, C.E., 12.20, Sublette Cir., King's Daughters, 12; Brooklyn, 114, C.E., 7.90, Inter.C.E., 2.55, King's Daughters, 6.80; Centennial, C.E., 15.25; Union St. Miss'y Substitute Co., 125; Welsh, C.E., 2.50; Pleasanton, 5.35; San Leandro, 3.55, C.E., 3.75; San Lorenzo, 10; South Berkeley, 4.76; Valona, C.E., 3; Walnut Creek, C.E., 5, 550.41

SACRAMENTO.—Chico, 14.75, C.E., 6.25; Colusa, C.E., 3.25; Danville, C.E., 1.50; Elk Grove, 5.50, C.E., 1; Marysville' 3; Red Bluff, 10.90, Inter. C.E., 5, Jr. C.E., 5; Redding' 2.25; Roseville, 2; Sacramento, 14th St., 26.05, C.E., 11; Westm'r, 4.75, C.E., 2.95; Vacaville, 2.50, 107.65

SAN FRANCISCO.—San Francisco, 1st, 118.80, C.E., 25, Inter. C.E., 7.50, Jr C.E., 6; Calvary, 46, C.E., 6.50, Baby Bd., 2; Franklin, 3.75; Howard, 12.40, C.E., 6.50; Lebanon, 6.25; Mizpah, 3.75, C.E., 1.10; Olivet, 9.50; Trinity, 30, C.E., 12.85; Westm'r, 18.55, C.E., 7.50, 323.95

SAN JOSÉ.—Boulder Creek, 2.40; Cayucos, C.E., 5; Los Gatos, 5; Milpitas, Jr. C.E., 2.30; Palo Alto, C.E., 4.40; San José, 1st, 78.15; 2d, 13.30; San Luis Obispo, 4; Santa Clara, 21.35; Watsonville, 6, C.E., 20, 161.90

SANTA BARBARA.—Ballard, 5; Carpenteria, 5, Home Workers, 1; Willing Workers, 2.50, C.E., 5; Montecito, 4, C.E., 5, Happy Helpers, 1.50; Nordhoff, 3.75, C.E., 3; Santa Paula, 20, C.E., 4.50; Ventura, 3.75, 64.00

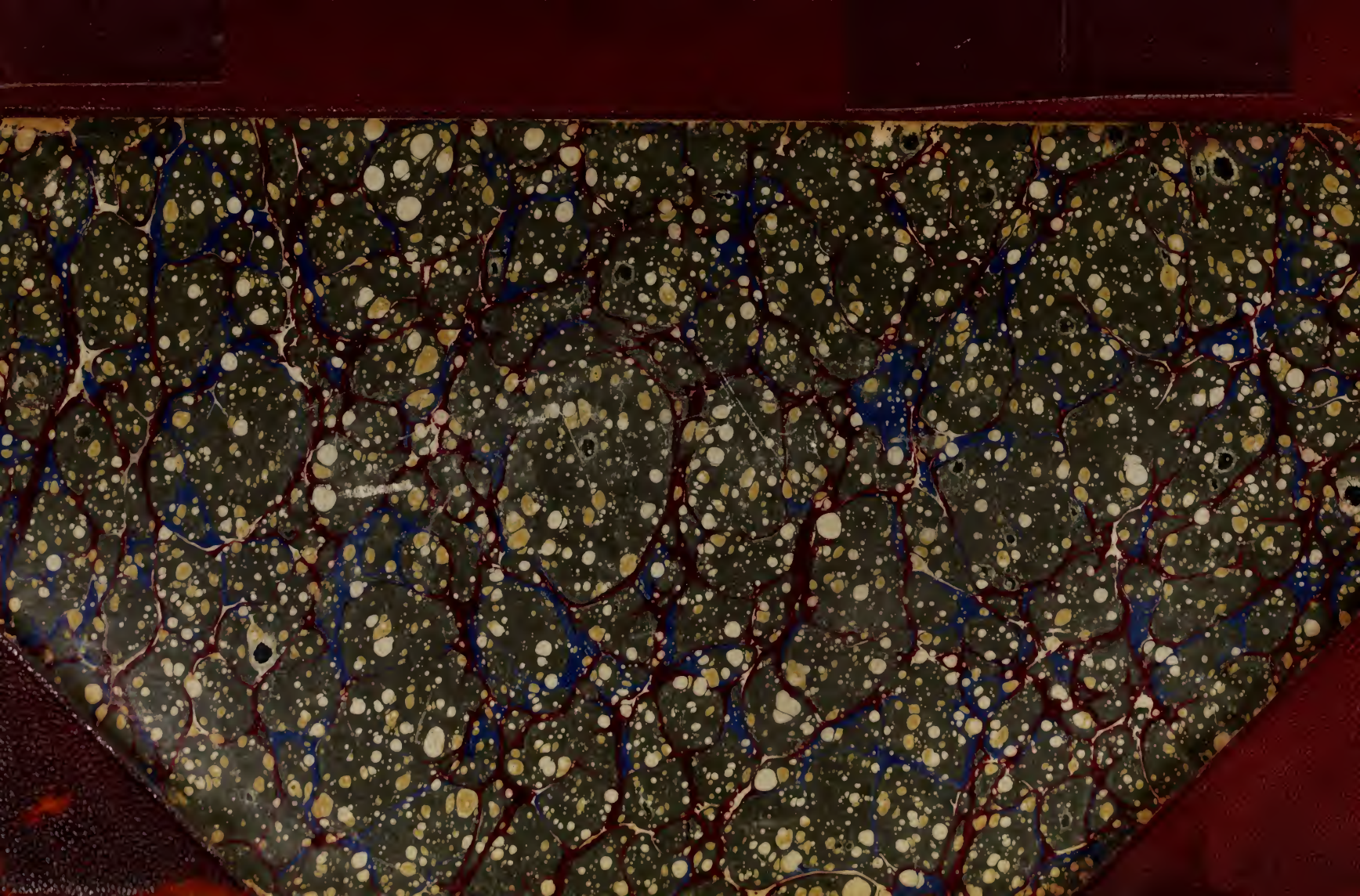
STOCKTON.—Fowler, 17.50; Fresno, 17.95, Baby Bd., 10; Madera, 6.50; Modesto, 7.85, C.E., 2.50, Jr. C.E., 1.45; Stockton, C.E., 10; Woodbridge, 1, 74.75

MISCELLANEOUS.—Mrs. W. S. Albertson, Duluth, Minn., 12.50; Miss F. L. Ozanne, Cleveland, Ohio, 5; Miss Katherine Whitney, Detroit, Mich., 50, 67.50

Total for three months,	$2,201.19
Total since March 25, 1901,	5,541.40

MRS. E. G. DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Cal.
Dec. 26, 1901.

DATE DUE

JUN 15 1986			
~~MAR 3 1 1986~~			

DEMCO 38-297